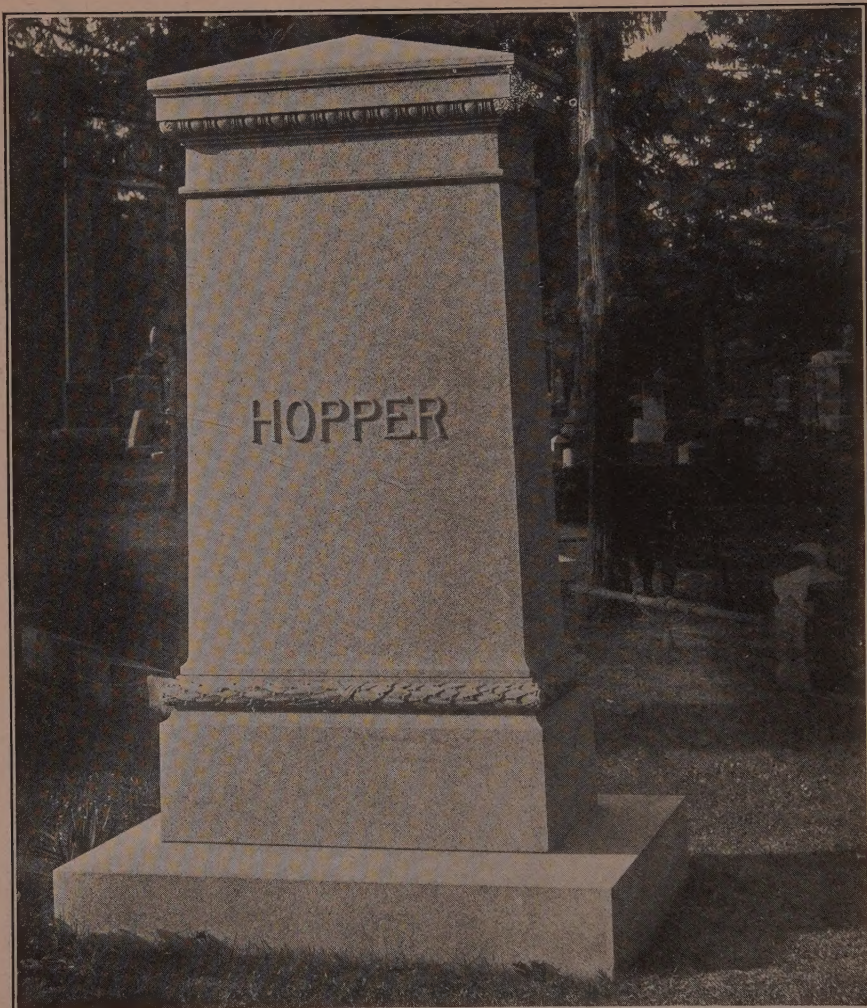


# THE SPIRIT OF MISSIONS



MARCH 1914

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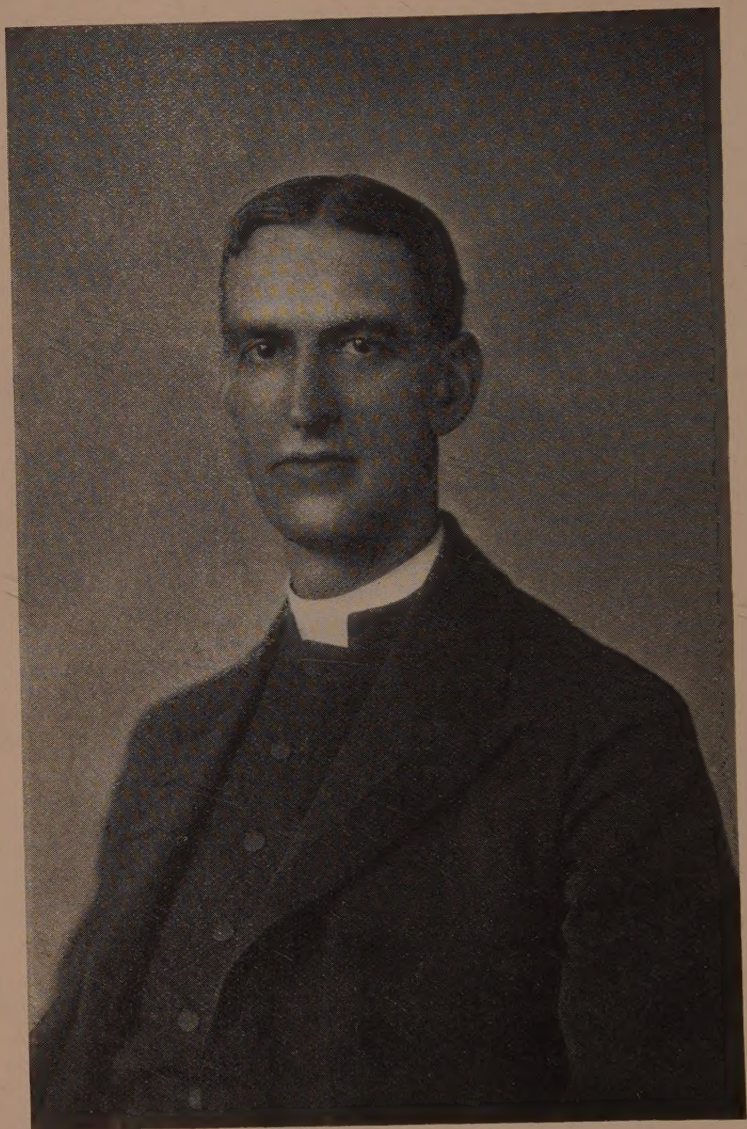
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### TO THE CLERGY

**T**HE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

### CONCERNING WILLS

**I**T is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



THE REVEREND FRANCIS L. HAWKS POTT, D.D.  
President of St. John's University, Shanghai

*Dr. Pott has recently completed his twenty-fifth year as President*

# THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

VOL. LXXIX

March, 1914

No. 3

## THE PROGRESS OF THE KINGDOM

**F**EW men have done so much during the past twenty-five years for the welfare and progress of the Chinese

### A Great Educator

people as the president of St. John's University, Shanghai. Dr. Pott is one

of the great educators of our generation. If his achievement in China, accomplished so quietly and so modestly in the face of great difficulties, had been accomplished in this country he would unquestionably have been recognized as one of the great men of the nation, and no post of honor or responsibility in the educational world would have been considered too great for him.

Dr. Pott went to China under the conviction that he ought to devote himself to evangelistic work and that educational work was a matter of secondary importance. It speaks well for the open-mindedness and loyal spirit of the young missionary that within three years of his arrival he should have responded to the call of his bishop to meet an emergency by taking work in what was then St. John's School. It had been established in 1879 by Bishop Schereschewsky as a grammar school. Its equipment was meager; its students were few. Pa-

rents had to be persuaded to entrust their sons to a foreigner by a promise of free tuition, free food, sometimes even free clothes.

### The Growth of Twenty-five Years

From the grammar school of those early days there has developed, under the vigorous leadership of Dr. Pott, the greatest Christian university of the Orient. Its equipment is modest enough as compared with an American institution, for the total investment is only some \$300,000. But that money has been made to accomplish wonders at St. John's. Most of its students now pay liberally for their educational privileges. St. John's has an earned income of about \$30,000 a year, and really comes nearer to self-support than any university in the United States. Its graduates are to be found in every part of China, and wherever they are found they are, as a rule, rendering useful service to the country. Many of them occupy high official positions. One of them has recently been the Chinese minister to the United States. Another former student, and a Christian, is now ambassador to Germany. Still another is the

manager of the great iron works in Hanyang, which may be called the Pittsburg of China. Others are in posts of responsibility in the central government at Peking. The American Church may well be proud that, through St. John's University, its president and its faculty, it has influenced and is influencing more than any other Christian communion the life and progress of China's three hundred millions.

**Wanted: A New Library for St. John's** The action of the students and alumni in gathering together a fund of \$10,000 to commemorate Dr. Pott's quarter-centennial is a challenge to the Church in the United States. Naturally the gift of these loyal Chinese should be used for some permanent memorial of a great man, while that man is still permitted to work for the extension of the Kingdom. St. John's ought to have a worthy library building. Its books at present are gathered in a single room known as the Low Library, in memory of an American merchant who did much for China two generations ago. A new building, though commemorating Dr. Pott's effective work, would still house the "Low Library." Ten thousand dollars would meet just about half the cost. Shall not the other \$10,000 be given as speedily and as gladly by American Christians as the first \$10,000 has been given by Chinese.

**Plans for Future Development** But the American Church cannot be satisfied with a gift of \$10,000 for such an institution on such an occasion. A goal such as that would rightly discredit it. The presidents of American universities are asking for millions. A statement by its president that Columbia University needs \$10,000,000 does not stagger us. And Columbia gets it. One Churchman gives \$500,000 for a

graduate school in connection with his alma mater, and most people applaud his wisdom. The time is here when the Church's educational institutions abroad must have, not such lavish support as American universities are at present receiving, but a measure of support far in advance of anything that has been given in the past. In the near future St. John's must have a thoroughly equipped medical department. Few things could do more to shape the future of the nation along right lines than a law school which would help to develop a rational system of jurisprudence. A school of engineering is a need and a possibility to-day as it never has been in the past, when Chinese people have been in the grip of *feng shui* superstitions.

Will not the American Church, as it congratulates Dr. Pott on his splendid work on behalf of China, give to him and the faculty of St. John's the assurance of its determination to provide the university with money for its development, and, above all, with men for its staff?

**THE** Church in the Southwest has organized the first Provincial Synod. The step was not taken without some question-

**The Province of the Southwest and Its Primary Synod** ing and objection, on the ground that no synod should be formed until every diocese within the

province had had an opportunity to say, as provided in the constitution, whether or not it desired to be included in the provincial system, established by the General Convention last October. An overwhelming majority of the delegates summoned for the consideration of the matter voted for immediate organization.

Whether the provincial system will accomplish all that its consistent champions believe remains to be seen. The Church after many years of more or less direct consideration has decided in favor of the plan. It is, there-

fore, wise to put it into operation and to let it prove itself in practice.

That the Church in the Southwest desires that its province should mean something real for the extension of the Kingdom, rather than a mere bit of ecclesiastical mechanism, seems to be evidenced by the statement with which it prefaces its articles of organization. Here it is:

"The purposes of this province and its synod are to organize the forces and develop the resources of the Church within the province in order that the congregations and the people of the province may more adequately further the Mission of the Church to the world: (1) by making our Lord known everywhere as the King and Saviour of men; (2) by endeavoring to unify and develop the educational work of the Church within the province; (3) by claiming for the Christian law the right to rule social practice."

#### A Bishop's Warning

One may agree fully with the Bishop-coadjutor of Missouri, who, in the thoughtful sermon which preceded the gathering of the synod, said, "We shall find no magic in that word 'province' . . . . The provincial synod will not be found the key to fit all locks which bar the progress of the Church." On the other hand, one cannot but feel that a synod that deliberately defines its purpose as service to the nation and the world, has at the very beginning of its life recognized existing dangers and has sought to guard against them. Bishop Johnson is perfectly right in pointing out the danger of persuading ourselves that we need more "ecclesiastical powers" when really our lack is of "spiritual power." Forewarned by the bishop's searching sermon, safeguarded by its own considered action, the Province of the Southwest and its synod may go forward to greater victories for the Kingdom than have ever been won by

the Church in the Southwest in the past. Only so, its most ardent advocates will be the first to admit, will the province justify itself. Confident of its high purpose, believing in its ability to do great things, THE SPIRIT OF MISSIONS congratulates the Province of the Southwest upon the action it has taken and will be prepared to give large space to reporting the progress of the Church in the Southwest.

FROM Japan, Dr. Rudolf B. Teusler writes hopefully of the outlook for St. Luke's Hospital, Tokyo. The present buildings are crowded and the demand upon them increases every month.

Changes in Japanese official life may necessitate some readjustment in plans for securing aid for the hospital from Japanese sources. The many friends of the institution in Tokyo have expressed their great appreciation of the spirit in which the offer of the Japanese government has been received by American Churchmen.

Meanwhile some earnest work is being done by American friends of St. Luke's. At a meeting of the leaders of the American Council and the Woman's National Council, recently held in New York, plans were made for a united and vigorous effort to secure \$60,000 by Easter and so complete the first \$100,000 needed from this country.

Dr. Richard J. Wilkinson, the latest addition to the St. Luke's staff, sailed early in January. To his duties at St. Luke's he will add those of the official physician to the British embassy. This means increased prestige and larger income for the hospital. It is increasingly evident that the American Church, and American people generally, are facing an unusual opportunity to influence deeply and permanently the life of Japan by making St. Luke's the great international hos-

pital that Dr. Teusler and his Japanese friends have clearly shown it may easily become. The new St. Luke's must be built. May we not say: "We can do it and we will."

FOR many years the Board of Missions has been reminding the Church that it is desirable that legacies left at the discretion of the

### Leagues and Their Use

Board, should be used for the proper equipment of the mission fields at home and abroad, instead of being applied toward making up the amount needed to pay the current appropriations. So far as the terms of such legacies are concerned, they could be rightly used toward the meeting of the yearly obligations. They were given freely out of hearts full of devotion, to be used in whatever way might seem necessary, in the judgment of the Board. Frequently, however, the Board has reiterated the principle "the living work should be maintained by the living donors."

At last the Board

### A New Policy

has decided that the time for discussion is past and the time for action has come. It, therefore, voted at its February meeting that, as a beginning of the policy of using legacies for equipment rather than for current expenses, ten per cent. of the undesignated legacies of the present year should be set aside, whether or not there is a deficit. It is the expectation of the Board that an additional ten per cent. shall be set aside annually until all the undesignated legacies are used to secure the permanent advance of the Church's work. Until further action is taken by the Board, the amount so set aside is to be used for the purchase of property and equipment in the continental domestic fields only.

The average annual amount received in undesignated legacies is \$100,000. Therefore, in the year

1913-14, about \$10,000 that might, in previous years, have been applied to meeting the appropriations, will not be available for that purpose. This \$10,000 must be secured through increased offerings. Is not this an opportunity for individual donors, who recognize the wisdom of the new policy, to co-operate with the Board in averting any increased deficit?

SOUTH DAKOTA is dissatisfied with its apportionment on the ground that it is not large enough.

**South Dakota Asks for a Larger Apportionment** Bishop Biller has requested, and the Board has agreed, that the amount

should be increased from \$2,300 to \$3,300. South Dakota's apportionment has been determined, just as all diocesan apportionments are, by taking from the diocese journals the amount of the total contributions for the preceding five years and using the average of those amounts as a base. In the face of South Dakota's dissatisfaction, however, the Board of Missions has set aside its mathematical calculations and has assigned to the district an apportionment which the bishop thinks in some measure, at all events, is worthy of it. Unless past records go for nothing, South Dakota will this year give much more than even the increased apportionment. Last year the gifts from its congregations alone were more than \$3,000, while the Sunday school offerings and the gifts from the branches of the Woman's Auxiliary amounted to \$1,700 more, so that South Dakota's gifts totaled \$4,733. As Bishop Biller says, "South Dakota has no desire to go backward."

This request is in line with a similar request from the Diocese of West Texas, which two years ago asked the Board of Missions to increase its apportionment \$500 that year and to increase it \$500 for each succeeding year until the amount of the appor-

tionment had reached at least the amount received by West Texas through the appropriation.

It is indeed refreshing to find a district, more than half of whose communicants are Indians, and a diocese which still has much frontier work to be done, asking that larger obligations be placed upon them. May not their example stimulate and encourage dioceses that have not yet seen their way to take such advanced positions?

**W**HEN the General Convention meets in St. Louis in October, 1916, its opening service will mark almost exactly the

**Bishop Tuttle's Service in the Episcopate**

fiftieth anniversary of the election, on October 5, 1866, of the present Presiding Bishop, to be the Missionary Bishop of Montana, with jurisdiction also in Idaho and Utah. This election occurred several months before the young country parson of the Diocese of New York, as he then was, had reached his thirtieth birthday. His consecration was, therefore, delayed until May 1, 1867.

Bishop Tuttle's service in the episcopate falls into two periods. From 1867 to 1886 he pioneered for the Church in the great western region to which he had been sent. He laid the foundations for the Church's work in what was then the Mormon stronghold of Salt Lake City. He was a familiar figure in the mining camps of Montana. Some of the early recollections of the "old timers" of Idaho have to do with Bishop Tuttle's visits to the scattered and straggling settlements. Translated to Missouri in 1886, Bishop Tuttle has since worked to strengthen the Church in the great metropolis of the Southwest and in the great commonwealth of which it is the chief city.

**Half a Century of Church Progress**

When Bishop Tuttle was consecrated its membership was relatively insignificant, numbering only 178,000 communicants. The danger of a permanent breach, which war between the states threatened to bring to pass, had just been averted. Now there are more than 1,000,000 communicants and the Church is solidly united. The last half century has seen a wonderful adaptation of the Church's work to to the needs of the whole community. She has been a pioneer in all that is best in the so-called institutional features of church work. Her great parish houses, ministering to the needy of the crowded cities, are typical of her effort to serve all men and of her recognition that to serve God worthily she must serve the whole man. Social service has been one of the striking notes of the last fifty years. More than any other communion, the Church has endeavored to find a way whereby the divisions of Christendom might be healed. True, her attitude is sometimes not fully understood and may seem to some to be unreasonably exclusive, but the fact remains that her effort has been consistently directed towards constructive efforts for a real and enduring unity that should not ignore the facts of historic Christianity. Above all, this has been a half century of Church expansion, resulting from a keener sense of her mission to the nation and the world.

**Shall the Church Make a Thank Offering**

Should not the Church express corporately her recognition of these many blessings and of the life of service coincident with them, in some general and worthy way? Numerous methods will suggest themselves. One would seem to be pre-eminently appropriate.

The last fifty years have been years of vigorous growth for the Church in several directions.

In 1888 the late Harold Brown, of the Diocese of Rhode Island, signalized his twenty-first birthday by placing in the hands of the Board of Missions a fund of \$100,000, to enable missionary districts to organize as dioceses by assisting them in the creation of an adequate endowment for the support of the episcopate. Since that time nine missionary districts have become dioceses through the aid given by this fund, supplemented by appropriations from the Board of Missions. The whole interesting story is told in *THE SPIRIT OF MISSIONS* for January, 1913. Mr. Brown's gift was one of the wisest and most fruitful ever made for the furtherance of the Church's Mission. Of it there now remains about \$10,000, the amount which each district, according to the terms of the gift, was to receive from the fund. That is likely to be claimed by a district which hopes to ask the General Convention of 1916 to admit it as a diocese.

### **A Bishop Tuttle Endowment and Building Fund**

There are more missionary districts to-day than there were in 1888. This is one of the evidences of the Church's expanding life. Are these missionary districts to be left without the stimulus and the help that have come in the past from the Harold Brown Fund? How could Bishop Tuttle's half century of service in the episcopate be more worthily commemorated than by a great thank offering at the opening service of the General Convention in St. Louis, to be used for the endowment of missionary episcopates in the United States? A great national purpose such as this might well call forth a gift of not less than \$500,000. From the principal of this fund the Church could provide, under regulations similar to those connected with the Harold Brown Fund, for the endowment of the episcopate in missionary districts reaching forward to dio-

cesan organization. Instead of adding the income of the unused portion of the fund in any year to the principal, the Board of Missions might be authorized to expend that income in aiding congregations in the domestic field to build rectories and churches. Thus year by year Bishop Tuttle's long life of service would be commemorated by the erection of buildings for the service of God and men throughout the newer parts of our land, while from time to time a missionary district would be enabled to take a forward step and assume the responsibilities of diocesan life.

### **St. Mark's Hospital and Rowland Hall**

If some more local form of commemoration seems preferable, there is St. Mark's Hospital in Salt Lake City, established by Bishop Tuttle in 1872. For years it was the only hospital in Utah. It has rendered inestimable service to the community, it has stimulated humanitarian impulses, it has been a worthy expression of the Church's conviction that the fact of the Incarnation compels her to minister to the bodies as well as to the souls of men. The present building is worn out. The utmost ingenuity of Bishop Spalding and his helpers cannot keep it up to the most approved modern standards, though there can be no question about the quality of the work done within its walls.

So, too, Rowland Hall, the School for Girls, established in 1881 by Bishop Tuttle, with the assistance of far-sighted Church people in Pennsylvania, needs equipment and endowment. No man will ever be able to tell what that school has done to modify some of the evil consequences of a distorted presentation of Christian truth and to free young women from its shackles. Here are only two of a number of objects in the domestic mission field needing the aid of the Church at large and offering an op-

portunity for the most telling kind of corporate beneficence.

Whatever the purpose to which a memorial fund may be put, no argument would seem to be needed that the Church should endeavor to commemorate Bishop Tuttle's service in the episcopate, and that the commemoration should take the form of some worthy general work for our national mission field.

**I**N the death of Mrs. J. L. Chapin, founder and executive secretary of the Church Periodical Club, on January 31st, the

**The Founder of** Church has lost a  
**The Church** devoted and wise  
**Periodical Club** servant. Hers was the vision that

twenty-six years ago resulted in the present highly systematized and successful effort to supply isolated Church folk—and especially the missionary clergy—with current literature. Hardly a mission station at home or abroad but knows the value of Mrs. Chapin's idea. Hundreds of lonely men and women everywhere bless the Church Periodical Club and the faithful people who, through it, send magazines and other reading matter generously and regularly. At its meeting last month the Board of Missions expressed its regret for Mrs. Chapin's death and its gratitude for the work she and the Church Periodical Club have done.

**T**HE thing for some time foreshadowed has come to pass. The Executive Council of China, which

### China and Confucianism

takes the place of the Parliament dissolved by President Yuan Shih-kai, has passed a decree which is said to make Confucianism the state religion.

This phrase, however, is misleading to the Western mind. The Anglo-Saxon, when he hears of a state re-

ligion, imagines some such condition as exists or has existed in Europe in past days, with all its consequences of intolerance and insincerity. As a matter of fact, the thing which has been done in China is not of a like character. In the first place, Confucianism is a philosophy rather than a religion. At best it is an excellent code of morals; at worst a formal method of worshiping one's ancestors. The decree which has been promulgated is the restoration of a past custom, whereby the emperor, as the representative of all his people, worshipped once a year at the "altar of heaven." It was a purely formal and official act. Hereafter the president of the republic will take the place of the emperor in this function.

Of course, this, in a measure, means the official recognition of Confucianism, but it does not mean its establishment as a state religion in the sense in which the Roman Church on the Continent or the English Church in Britain have been established and recognized.

It is a pity that if a religion was to be chosen for recognition it could not have been a better one than Confucianism, yet far better Confucianism than Christianity! The gravest misfortune which could have come to Christian work would be an official alliance with the state. Perhaps if any religion was to be recognized the choice of Confucianism will work the least harm. Nevertheless it is, in a certain sense, a backward step for China.

Yet the act itself may have had a good motive, and one deeply significant of the Chinese state of mind. It is said that the officials are greatly concerned because of the moral and social condition of their nation. They have no desire to repeat the history of the French Republic. There is to be no orgy of atheism. They feel the need of moral sanctions and the re-

straining power of a religious impulse among the people. It is doubtless hoped that this action will lead the people to a better recognition of religion. If with this desire the decree was passed we must respect the purpose even though we deprecate the action. So far as the progress of Christianity and our own mission work is concerned it is felt by those best informed that it will not be permanently prejudiced or seriously hindered.

**B**ISHOP COLMORE'S entrance upon his work in Porto Rico marks the beginning of a new era in the Church in that district and in the Church in Haiti. The bishop's nine years' experience in Cuba will stand

### A New Era in Porto Rico and Haiti

him in good stead as he tries to master speedily the facts of the fields to which the Church has sent him. Some time must elapse before he can outline a policy, but it may be confidently stated that progress will be the order of the day as soon as he has surveyed the field and determined upon a programme.

The members of the staff in San Juan, Ponce, Mayaguez, Vieques and Fajardo have been standing faithfully at their posts and will welcome heartily the leadership of their young bishop.

It is gratifying to record that St. Luke's Hospital, Ponce, is gradually regaining its place of usefulness and influence. In it, Bishop Colmore will find an effective instrument for illustrating practically the good will felt by American Churchmen for Porto Rico and its people. During the past year Dr. and Mrs. Crossman and Miss Whitbeck have given themselves unsparingly to the hospital work. For them a hospital day has frequently meant from eighteen to twenty hours of steady application. Fortunately

the Board, after many efforts, has been able to relieve the strain somewhat by the appointment of Miss Leonora M. Kelton, formerly of the Cuban mission, as housekeeper, and Miss Etta L. Robbins, of Kansas City, as an additional nurse.

Once he has familiarized himself with the main features of the Porto Rican situation, Bishop Colmore will have to turn to Haiti. Here he will find a more perplexing situation and will be called upon to exercise his best gifts of statesmanship and patience. Haiti, the land of many revolutions, sorely needs the constructive influence of the Church. Those best acquainted with the facts believe that wise and vigorous work will bring marked results.

**F**EW American laymen have exerted so widespread and powerful an influence on behalf of Christian missions as **Samuel B. Capen, Leader of Laymen**. Mr. Samuel B. Capen, of Boston, who died in Shanghai on January 29th.

One of New England's busiest merchants, he still made time to take a large share in all that affected the higher life of the community, of the nation and of the world. He was a devout Congregationalist and at the time of his death had been for many years the president of the American Board of Commissioners for Foreign Missions. To the men of America he was best known as the president of the Laymen's Missionary Movement from the date of its inception in 1906. He took a large share in the national campaign of 1909-10, giving months of his time away from business to rouse and organize the men of every part of the country and of all communions for worthy missionary endeavor. Every Christian body in North America—and our own Church more than some others—is deeply indebted to Mr. Capen for the wider

vision and deepened purpose he imparted to thousands of laymen. There can be no end to a life such as his. Its influence will reach on into the coming years and will be expressed in the Christian nations of the future.

At the time of his death Mr. Capen was making a tour of the world to visit the missions of the Congregational board.

**ARCHDEACON STUCK** is rendering a service to Church and Nation alike in calling attention to the white menace in Alaska. It is a sad story, but, unfortunately, not an altogether unfamiliar one, of the

**How to Lessen the White Menace in Alaska** damage to native character resulting from intercourse with the baser elements among the white people.

Nothing less than early and vigorous action by our government will suffice to remedy the situation. Three lines of action would seem to be pre-eminently necessary.

Let the sites of all Indian villages and settlements be converted into Indian reservations, from which all whites save government teachers and other officials and missionaries are rigidly excluded. While this would not absolutely shield and safeguard the Indians it would be a long step toward reasonable protection. Any proposal to set aside large tracts of country as Indian reservations with the idea of transporting all the Indians of the interior to such reservations, would seem to be impracticable, if, for no other reason than that the chance discovery of gold upon any one of them would result in an influx of whites and the crowding out of the Indians. In a remote district such as Alaska it could hardly be hoped that the Indians would be protected in the possession of their lands as the In-

dians in Oklahoma have been protected in the possession of lands upon which oil has been discovered.

Let provision be made by federal legislation for the adequate policing of interior Alaska. On the whole length of the American Yukon, more than sixteen hundred miles, there are only six United States deputy marshals. In contrast to this hopelessly inadequate arrangement, we are faced across the Canadian border by the admirable protection afforded by the "Northwest Mounted Police." Can Canada protect her Indian wards and her own high-minded white frontiersmen, while the United States stands helpless before a similar situation?

Let some adequate provision be made for the administration of justice, especially as between whites and Indians. The present system of scattered magistrates whose compensation comes only from occasional fees should be replaced by a system of stipendiary magistrates of high character, provided with living salaries. Let the government prosecuting officials be vigorously reinforced by the Department of Justice. Let them be provided with the means to secure the best available legal assistance in the handling of important cases. It is notoriously difficult to secure the conviction of a white man charged with an offense against Indian morals. It is impossible to secure such convictions unless the government is represented by lawyers at least as able as those who are somehow always at the service of the defendants.

Whether or not it is important to the present or future of Alaska that the native population should be preserved is not the vital issue. There may easily be differences of opinion on that point. It is vital to the national honor that vicious citizens of our own or other countries should not be permitted brutally to destroy the bodies and souls of helpless people.

# THE SANCTUARY OF MISSIONS

## A PRAYER

O GRANT us love like Thine  
That hears the cry of sorrow  
From heathendom ascending to the  
throne of God;  
That spurns the call of ease and  
home  
While Christ's lost sheep in dark-  
ness roam!

O grant us hearts like Thine,  
Wide, tender, faithful, childlike,  
That seek no more their own, but  
live to do Thy will!  
The hearts that seek Thy Kingdom  
first,  
Nor linger while the peoples thirst.

O grant us minds like Thine,  
That compassed all the nations,  
That swept o'er land and sea and  
loved the least of all;  
Great things attempting for the  
Lord,  
Expecting mighty things from God.  
—*Missionary Intelligencer.*

## THANKSGIVINGS

“WE thank Thee”—  
For the offerings of thy  
servants who have made possible  
the purchase of land for St. Mary's  
Hall, Shanghai. (Page 209.)

For the opening of the new San  
Andres' School in Mexico City.  
(Page 196.)

For the faithful and fruitful  
work of the Rev. F. L. H. Pott and  
the Rev. L. B. Ridgely in training  
the young men of China for Chris-  
tian service. (Pages 159, 205 and  
213.)

## INTERCESSIONS

“WE pray Thee”—  
That we may go forward  
with brave and prayerful hearts to  
win this day of opportunity.\*

To fill all Christian Chinese with  
steadfast zeal for the conversion of  
their countrymen. (Page 213.)

That all thy people may use Lent  
aright and come to Easter more

\*The only real business principle is,  
when we are in need to make our appeal  
first to our Lord in prayer, and then to  
the Body of Christ, the Church, for a  
renewal of its zeal and faith.—*Arch-  
bishop Lang.*

than ever determined to make  
known the Message of Life revealed  
in the Resurrection of our Lord.

That the American people,  
through the federal government,  
may take effective measures to safe-  
guard from vice and disease the  
helpless Indians of Alaska. (Pages  
167 and 188.)

To grant success to the effort to  
enlarge St. Luke's Hospital, Tokyo.  
(Page 169.)

To prosper the Church in the  
Province of the Southwest, and the  
work of the newly elected provincial  
secretary of the Board of Missions.  
(Pages 201 and 203.)

That Thou wilt fill us with the  
desire and the will to promote in-  
dustrial righteousness and social  
justice and human brotherhood.

*“What doth the Lord require  
of thee, but to do justly, and to  
love mercy, and to walk humbly  
with thy God?”*

## ACTS OF PENITENCE

FORGIVE us, O God:  
For our lukewarmness in Thy  
service.

For our faithlessness in interces-  
sion.

For the meagre sacrifices we make  
when life is so full of blessing.

*Let us pray:*

O GOD, our Father, help us to  
serve Thee more faithfully, to  
pray more worthily, and to deny our-  
selves more often, that so we may  
the more earnestly do our part in the  
extension of Thy Kingdom upon  
earth.

O JESUS, Son of God, who hast  
taught us that whosoever would  
be Thy disciple must take up a  
cross and follow Thee, help us in  
these solemn days of Lent to draw  
so near to Thee that we shall with  
willing hearts bear the cross of self-  
denial and joyfully pray, labor and  
give for the increase of Thy King-  
dom, that all men everywhere may  
come to know Thee and to serve  
Thee, who art with God the Father  
and God the Holy Ghost ever  
glorious. Amen.

# THE EVOLUTION OF AN AMERICAN HOSPITAL IN JAPAN

*By Rudolf B. Teusler, M. D.*

FROM A ONE-ROOM DISPENSARY TO A MODERN HOSPITAL  
—IN RELIEVING HUMAN NEED ST. LUKE'S KNOWS  
NO RACE OR CREED—WHAT IS NEEDED FOR THE FUTURE

FOURTEEN years ago I went to Japan in response to an appeal from Bishop McKim for an American doctor. I found a little hospital that had been closed for two years. It was absolutely without equipment except a few broken down beds and some blankets. We sold them for \$25. I have always felt sorry for the man who bought them.

Starting with one nurse and one assistant in a small dispensary, the work was continued for two years. Then we opened our first real hospital building. It was insignificant enough in itself, but it was a great advance on the dispensary. In 1904 our expanding work made enlargement of the hospital necessary. Most of the money was earned by the hospital itself. During these first two years I learned that if we are going to spread Christianity through medical missions in Japan it must be by working with the middle and the higher classes, not only by a direct appeal to charity.

In 1903 the running expenses of the hospital were \$3,000; in 1908, \$18,000; in 1912, \$48,000. This year they will be about \$52,000. The Board of Missions, besides providing the salaries of the American physicians and nurse, gives only \$2,000 a year towards the running expenses of St. Luke's. St. Luke's last year earned \$46,000 for its running expenses and \$20,000 more, with which an annex was added to the old building, bringing the hospital now up to eighty beds, with a corps of thirty trained nurses, a staff of ten Japanese physicians, four of them graduates of the Imperial University, and three foreign doc-

tors, Dr. Bliss, Dr. Wilkinson and myself. We have a dispensary caring for one hundred and fifty cases each morning. There are both charity beds and pay beds in the hospital.

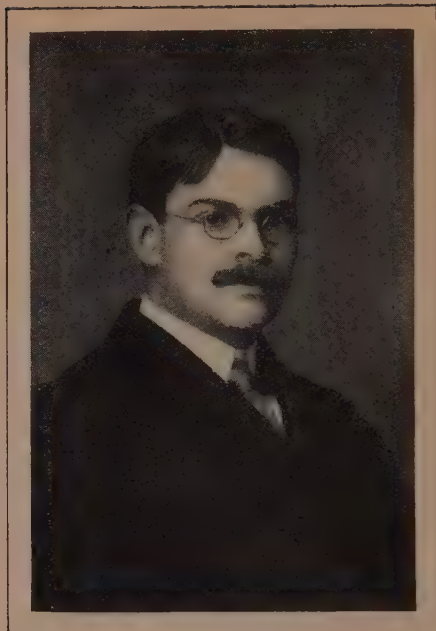
The income of the hospital comes from three sources. The earnings of our private rooms, the profits of the drug store, which was started six years ago, and the private practice of Dr. Bliss and myself. Both of us have many well-to-do patients among the high class Japanese and the American and European residents. Our personal earnings from these sources amount to \$15,000 or \$16,000 a year. This is all turned into the credit of the hospital, while we receive our salaries, as missionaries, from the Church at home. Dr. Wilkinson, who has just joined our staff, will come under the same rule.

Three years ago the Department of Communications—one of the largest government departments—appointed St. Luke's as the official hospital of the department. This appointment and the pressure for more beds forced us to stir our best abilities to earn more money and induced the building of the recent annex.

At that time I went to Prince Katsura, then Premier of Japan, and asked him if he would help us to establish a larger institution. St. Luke's is built on a narrow strip of ground in the very heart of the city. Further expansion on this site is impossible, as we cover practically every inch of ground at our command. We have already built up five stories. This is one story higher than the government limitation. A special exception was kind-



RUDOLF B. TEUSLER, M.D.  
Director and Senior Surgeon, Appointed 1900



THEODORE BLISS, M.D.  
Medical Department, Appointed 1909



RICHARD J. WILKINSON, M.D.  
Eye, Ear and Throat, Appointed 1913



T. KUBO, M.D.  
Gynecology, Appointed 1905

SOME MEMBERS OF THE AMERICAN AND JAPANESE



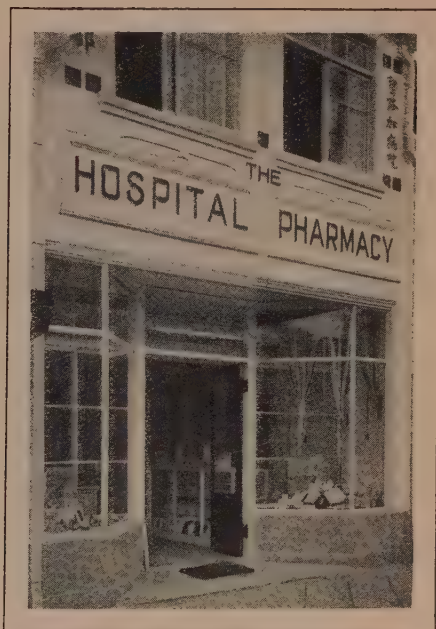
ARAKI SAN,  
Head Nurse



MISS JENNY ZIMMERMAN,  
Foreign Nurse



MR. JASPER A. FENNER,  
Pharmacist



THE HOSPITAL PHARMACY ON TOKYO'S  
MAIN SHOPPING STREET

STAFF OF ST. LUKE'S HOSPITAL, TOKYO



ST. LUKE'S HOSPITAL WAS BEGUN HERE IN 1901



ST. LUKE'S HOSPITAL IN 1902

FOUR STAGES IN THE EVOLUTION



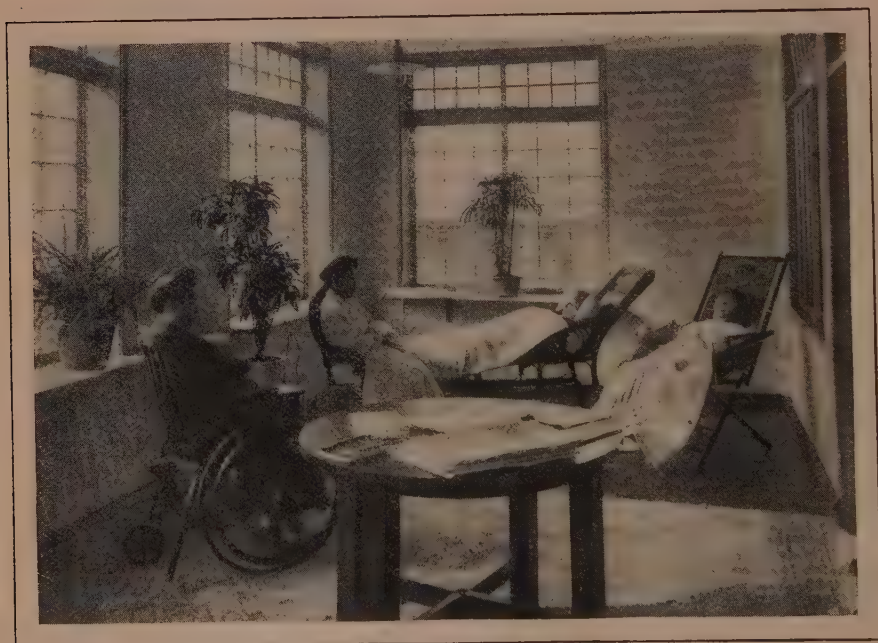
ST. LUKE'S HOSPITAL IN 1904



THE LATEST ADDITION TO ST. LUKE'S, ERECTED IN 1912  
OF ST. LUKES HOSPITAL, TOKYO



THE ENTRANCE HALL



THE SUN PARLOR IS A FAVORITE PLACE FOR CONVALESCENTS

INTERIOR VIEWS OF ST



A CORNER OF ONE OF THE WARDS



THE INCOME FROM PATIENTS IN PRIVATE ROOMS ENABLES THE HOSPITAL TO DO MUCH FREE WORK

LUKE'S HOSPITAL, TOKYO



THE INTERIOR OF THE HOSPITAL PHARMACY



A BRANCH OF THE PHARMACY IN A MOUNTAIN SUMMER RESORT

ST. LUKE'S HOSPITAL PHARMACY



THE HOME OF FOUR JAPANESE NURSES



THE INTELLIGENT AND FAITHFUL WORK OF THE JAPANESE NURSES  
ADDS GREATLY TO THE EFFECTIVENESS OF ST. LUKE'S

AND THE HOME FOR NURSES



THE CHAPEL CHANCEL



ONE OF THE OPERATING ROOMS

ST. LUKE'S, TOKYO, IS ONE OF THE BEST



AN EXAMINATION ROOM IN THE DISPENSARY



THE SURGICAL DRESSING ROOM IN THE DISPENSARY

ly made in our favor. Prince Katsura then said to me that if we would make it a civil hospital undoubtedly assistance would be forthcoming, but that a Christian institution could hardly receive direct assistance from the government.

Over a year ago Dr. Nitobe sent me word that if I would see Baron Goto, the chief aide of Prince Katsura, he thought something could be done for St. Luke's. I went to see Baron Goto, who told me that he and Prince Katsura had been following the work at St. Luke's with interest, had heard of the need for larger buildings and had decided to offer a gift of \$25,000 on behalf of the government towards carrying out the plans.

I said to Baron Goto: "You must remember that in giving this money you are giving to enlarge the work of a Christian institution, for our purpose is the spread of Christianity." His answer was, "Yes, Doctor, and that is the reason why we are giving you the money; we want it to remain a Christian institution."

This offer from Baron Goto gives us the right to ask the help of Americans in developing St. Luke's into a great international hospital. It is proposed to erect an institution of one hundred and fifty beds. About one-third of these would be for the care of the American and European patients who come to us now from all parts of the East. We shall also be able to meet the needs of many American missionaries who will thus be saved the expense of the long journey home for medical attention. Fifty of the beds will be set aside for Japanese patients who can afford to pay varying amounts for medical attention. Another fifty beds will be for the free use of Japanese and foreigners alike.

To buy the land and erect the necessary buildings will cost \$485,000. The full amount, however, need not be spent for three or four years. An effective beginning can be made for

\$250,000. Of this about \$40,000 has already been given or promised.

Our acceptance of this offer from the Japanese and the successful effort to develop St. Luke's into an international hospital under Christian auspices will help to cement the ties of friendship between Americans and Japanese. If we want to know the Japanese; if we are to come in touch with them, it must be through men who live amongst them, who know their language and who meet them in sympathy and not in a critical spirit. It is not sufficient that we undertake to point out their shortcomings, speak of their weaknesses and discuss war. It is essential that we meet them at least half way and give to them of our best and try our best to understand them and interpret them, so that we can be, as we are, neighbors on either side of the Pacific. The second command of our Lord, that we should love our neighbor as ourselves, cannot be better exemplified than in this attitude towards Japan. She is our neighbor, socially to-day unknown. The commercial enterprise between the two countries reaches into the millions of dollars annually. The influence of such an institution as St. Luke's therefore would be really threefold.

From the international aspect such an institution, with professors of the Imperial University as its consulting physicians, with a staff of foreign and Japanese doctors, and with foreigners and Japanese within its walls, will be at once an argument for and evidence of good will and friendship. But the new St. Luke's Hospital will not only be effective in promoting international friendship, it will directly aid in extending Christian influence in Japan.

I have given fourteen years of my life to this work. I have given every cent that I earned during those fourteen years. I have given of my own private income. Is it too much to ask the home people to give for the support and furtherance of this work?

# THE AUTOMOBILE IN MISSIONARY WORK

*By the Reverend James C. Flanders*

The following article is of rather unusual interest, giving as it does concrete instances of the vast amount of work needed in our older settled dioceses. The reader will recognize not only the value of the automobile as a missionary agency, but also the still greater value of the man at the wheel in this instance.



*Lonely and discouraged, she said: "I am expected to know only enough to buy pork and potatoes"*

ONE of the problems that a distinctly missionary diocese like New Hampshire has to face, is that of caring for its scattered Church people. Several years ago a little group of New Hampshire men discussed this problem with the view to finding its solution. At that time it was found that there were 195 towns,\* out of the 240 towns in the diocese, in which no regular services of the Church were held. That there were many of our own Church people in these towns could not be doubted, but no one knew who or where they were; we only knew that they were uncared for by the Church.

It was felt that these scattered Church people had a claim upon us, and to meet this claim there was inaugurated a house-to-house canvass. The diocese was divided into six districts, over each of which was placed an official called a "district secretary," who should take charge of this work of exploration, together with such constructive missionary work as might develop from it. Different men have employed different methods of exploration and of administration. This article merely aims to outline

the work in a single district, with especial reference to the value of an automobile in carrying it on.

The dimensions of the district in question are about 60 by 30 miles. It contains 45 towns, in forty of which no regular services of the Church are held. These forty towns constitute the district secretary's field of work. Thirty-one of these towns have now been canvassed with the result that nearly 400 Church people, including over one hundred children, have been discovered and enrolled.

The canvass of a town means visiting every family in it, and obtaining from each the following statistics: The family name, the number of individuals, the number of children under sixteen years of age, the number of persons who have been baptized, church preference, and church attendance. A typical illustration of what such a canvass discloses may be seen in the following notes taken from the secretary's records: "Canvass of the town of X——, made by the Rev. J. C. F. in 1913. Families visited, 137, including 482 individuals; children under 16 years, 131;



HOME OF THE DISTRICT AUTOMOBILE

\*The word "town" as used in this article is used in the New England sense of township, not as designating groups of houses and stores.

total baptized persons in the town, 64, of whom 18 were Roman Catholics, and 13 were Episcopalians. Church preference: Baptists, 104; Universalists, 42; Roman Catholics, 17; Episcopalians, 14; Congregationalists, 14; Methodists, 10; Lutherans, 6; Unitarians, 4; Adventists, 2; Free Thinker, 1; no preference, 268. Regular church attendants, 87; occasional, 73; not attending, 322. This town has three places of worship. One is closed, one has an attendance estimated at seven to ten persons, and the attendance at the third was placed at 20 to 30 persons. No Sunday School held in the town."

Now it is in this department of district work that the automobile has been of inestimable value, both in saving of money and time, and in efficacy and ease of accomplishment. Under earlier methods, the canvass of this town would have required two days of hard work and an expenditure of at least fifteen dollars. With the automobile it was possible to complete the canvass in a single day, and the cost did not exceed three dollars.

Hotel bills, uncomfortable sleeping quarters, unpalatable food, anxiety about railway connections, strange horses, overdriven horses, exorbitant charges, mistaken roads, and so forth, are all removed by the use of the automobile, with a resultant saving of much physical and mental energy. Then, too, it means much to be able to go directly to the field of work at any hour, and directly home when the work is accomplished. The secretary has been able to canvass fourteen new towns during the past summer. Some were inaccessible by railway, some were forty miles distant. Yet it was possible with the automobile to canvass the farthest distant town in a single day. It had 105 families; the miles travelled were 120. The cost of canvassing the fourteen towns was less than four dollars each; without the use of the automobile it must have averaged three times this sum.

But the work of canvassing is only the initial step in district work. It discovers to us the names and the location of our scattered Church people, of many needy persons, and of hundreds of un-churched families to whom we may bring aid. It remains to follow up the work of exploration by keeping in touch with the people so discovered.

All Church people, and others with whom the secretary has been drawn into sympathy by the canvass, are enrolled under the headings of their proper towns, and their exact location indicated upon the town maps. These people are very widely scattered. A few are able to attend the services of the Church in some parish or mission station comparatively near their homes, but the great majority are wholly cut off by long distances from such privileges. It would require a large expenditure of money and time to visit nearly 400 people so scattered, even once each year, using steam-cars and horses as a means of transportation. Yet these people must be visited



READY FOR A REAL JOY RIDE

regularly if we are to keep in touch with them and help them best. The secretary sends out many personal letters, hundreds of copies of Church papers and other reading matter, Christmas and Easter greetings to all, and Christmas gifts to the children; but it is the personal visit that is most essential, and that most counts. And this has been made possible by the use of the automobile. By this means the scattered people in thirty-one towns now canvassed are as easily visited, and with as small expense, as were those in ten towns under the old methods of travel. It is the aim of the secretary to visit every family in his district at least twice each year; but he finds it possible to visit most of his people much oftener. For now there are no limitations imposed by railway connections and over-tired horses. He is left to order his route as he chooses, and to stop only when he has accomplished what he wished. More and more these scattered people are learning to look upon the secretary as their pastor and friend, and to send for him in times of need. Each family is given the secretary's address with directions to send for him at any time. And there is, in consequence, a steadily increasing demand for his services, always made possible by the ready automobile.

As these words are written, a communicant of the Church lies dying in an isolated farm-house nearly twenty miles away. What could have been done for her under the old conditions?



CHURCH AT THE SECRETARY'S HOME STATION



SEVEN CHILDREN BAPTIZED BY THE BISHOP

A visit then would have meant a full day's time, a round-about journey by railroad and carriage, and an expense of about four dollars. This person can now be reached in less than an hour's time, and the secretary's record shows that she has been visited twenty-five times during the past year, and has five times received the Holy Communion.

As the fascination of district work lies in the great and varied opportunities for helpfulness that are constantly presented, so the peculiar value of the automobile is found in its adaptability to the demands of the work. It may be used to-day in the canvass of a new town, or in a round of pastoral calls through a half-dozen towns; tomorrow it may be bearing the secretary to a bereaved family in a remote corner of the district, or taking a sick person to a hospital, or an invalid for a breath of fresh air, or a group of district children for a "joy ride," as the secretary goes about his work. Incidentally, the automobile gives free transportation to hundreds of pounds of reading matter from the office of the secretary to rural homes.

Last June the Bishop-Coadjutor placed himself at the disposal of the district secretary for two whole days. What was accomplished in this time illustrates the advantages of the automobile in missionary work.

The first day began with a 25-mile run in the car to a railway junction in the heart of the district, where the bishop was met at eight o'clock. An eight-mile drive to the town of L— followed, where, in the parlor of a farm house, tastefully decorated with ferns and wild flowers, the bishop preached, confirmed three persons and administered the Holy Communion to ten, who had come together from widely scattered homes. After a brief chat, the car was driven to another town, a halt was made that the secretary might have prayers with a dying man, and then, at the summit of a hill in the center of the town, the bishop baptized a family of seven children, ranging in age from ten months to ten years. At noon we made our way southward, pausing to lunch by the roadside, and reaching the "County Farm" at two o'clock. Here three hours were given to the study of certain serious and interesting social problems: the care of the insane, of children with inherited diseases, of short-sentence criminals, of the deficient girl, so likely to become the mother of illegitimate children as helpless as herself, of helpless old women and men, good and bad, of the habitually intemperate — these and many like questions, with vivid and painful illustrations, afforded abundant material for thought and discussion during the 25-mile journey to the secretary's home that followed. Work started promptly the sec-

ond day with a celebration of the Holy Communion in a town eight miles distant.

Again the bishop preached, and again there was a delightful social talk with the little gathering of isolated Church folk. Then over the hills we went to another town where a second sermon and celebration followed, and a happy half hour was spent in singing together familiar hymns. After lunch the bishop was driven to an unexplored town at the northern end of the district. By seven o'clock every road in the town had been traversed and every house visited by the two workers. Just as the sun set the day's work ended with the baptism of a little son of one of our own Church families. No religious services were held in this town, but the canvass and pastoral work attending it resulted in the immediate inauguration of weekly services and of a Sunday School.

The two days' work may be summed up in the bishop's own words: "Holy Communion celebrated three times for seventeen isolated communicants; three persons confirmed; eight children baptized; three sermons preached; a whole town canvassed; a good deal of pastoral work done, and 150 miles travelled." This is a fair illustration of what may be accomplished by the aid of an automobile. The small expense of the trip was more than covered by the offerings at the services.

The car has been in service for two whole seasons and part of a third. During that time it has run about 13,000 miles at a total cost for fuel, tires and all other items of upkeep of \$461.79. This expense has been provided by the Woman's Auxiliary of the diocese. In considering the cost of operation it must be borne in mind that the secretary, being of a mechanical turn of mind, has done much of the repair work.



The site of the first log cabin in Nottingham, N. H.

# PROGRESS IN WUSIH

*By the Reverend Gouverneur Frank Mosher*

THE retention of the ancient custom of holding baptisms on Christmas and Easter eves has made these two seasons in Wusih take on considerable importance. The last Christmas season was in many respects most important. There were in all twenty-six baptisms, of which eleven were in the city, eleven in Lok-chui-jau and four in Ien-jau. There were also seven catechumens admitted in Lok-chui-jau and three in Ien-jau. This makes for the six months since July 1st forty-three baptisms and forty-nine admissions to the catechumenate. The total number of baptized Christians is now 244. The increase for the past six months has been just about 25 per cent. The last confirmation in January carried the number of communicants beyond the 100 mark.

Figures in themselves count for nothing. If there had been any relaxation of the carefulness and conservatism with which new converts have always been received this large increase might be cause for anxiety rather than for joy and hope. But the rule has not been altered in the least, and the same carefulness has been exercised as heretofore. The call, therefore, is rather to prayer that those who have, so far as can be seen now, given themselves to God may be faithful.

A further sign of hopefulness lies in the response that is being made to the call for independent action in the meeting of expenses. A few months ago the people in Ien-jau subscribed \$130 for the purchase of a piece of land, which was over half of the entire cost; and on Christmas Day were able to send for deposit in the bank the beginnings of the church building fund, through the sale of an old building and some trees that were on the land, so that there are now \$45 to their credit. In another station, Pah-

z-jau, nearly \$170 were given for the fitting and furnishing of a rented chapel, and we have there the beginnings of a very hopeful and progressive work. There are more people who are well off in this congregation than in Ien-jau, and the contribution does not mean so much, but when it is taken into consideration that the work is new, and that there are only two communicants to fifty-nine catechumens, the movement is none the less encouraging. And while Rev. Mr. Koeh was in Lok-chui-jau for the Christmas Communion the people there, where we have a piece of land given us by one family four years ago, pledged \$440 for the erection of a church and residence. This is the first time the subject has been brought up there, and we feel sure that the fund will quickly grow much beyond this figure. Payments here are to be made in two years, after the spring harvests.

It has been felt for some time that all was not being done in the city itself towards meeting our own expenses that might be done, and so at the annual meeting of the parish a treasurer and three assistants (one of them a woman) were appointed to make an effort to put the parish in a better light as regards this side of its work. An individual subscription of \$100 a few days later brightened the prospect some, but the real work to be done, it is recognized, is in securing a larger number of regular subscriptions that will be paid more regularly than they have been in the past.

Owing to the lack of seating capacity the people from the out-stations were not asked to come to the city on Christmas, and it was expected that the seating accommodations would meet the needs of the day, but the unusual number of 139 men and 56 women, a total of 195, taxed the chapel to the utmost, and again gave rise to

the wish that the plans and specifications for the new church, now reported to be on the way from America, may soon be received.

Will those who may happen to see this statement of the work in Wusih

include the station and its work in their prayers—that the outward signs of growth and prosperity may be more than matched by the real growth and deepening of the people in their spiritual life?



THE MISSION AT TANANA, ALASKA

## THE FIRE AT TANANA

TWO letters from Miss Mabel H. Pick tell of the fire that destroyed the mission house and crude hospital at Tanana. Fortunately the Church of Our Saviour escaped the fire.

January 18.

"Our mission house was burned on January 1st. I cannot account for it as I had taken every precaution against fire. The stove pipes had only recently been cleaned and renewed. The Indians worked splendidly, but in the winter there is nothing to fight with. I feel disheartened chiefly on the bishop's account—he does fight so hard for the work.

"In the safe, I had the Christmas offering, \$44.25, for the apportionment which I was keeping, as the Koschaket Indians were expected, and I knew they would add to it. The safe was rescued, but so hot that the paper money was badly charred. I have sent it to the Treasury Department at Washington hoping to get it redeemed. I enclose \$20 and will send the balance as soon as I get it from the Treasury.

"We have had help from everybody, and I think the very kindest hearts are in Alaska."

January 21.

"Since my letter of the 18th, Paul Williams has returned from Stephen's Village, where the Indians were holding their big potlatch. While there Paul held service, and an offering of \$20.25 was given, to be sent to the Board of Missions. There is no mission at Stephen's Village, so that this offering is special, not to be counted with the offering from the mission here. I inclose it, also \$10 more on our apportionment.

"The people of Stephen's Village are begging for a worker. They were promised one last summer, and prepared to build a church. The logs were brought down the river and hauled upon the bank. But the worker was not available, and nothing further was done towards the church. The doors and windows have been promised. I believe that only lumber for finishing the inside is needed.

"I wish some one could be sent."

## WITH THE BISHOP OF SOUTH DAKOTA

FROM Bishop Biller's journal, as printed in his diocesan paper, the *South Dakota Churchman*, we make the following extracts:

"Jan. 9. Left at 1 p. m. to keep an appointment on Sunday morning at Winner. Had my appointment been at the same hour in New York I should not have needed to leave until 3.15 p. m. In other words, it takes longer to reach certain points in South Dakota from Sioux Falls than it does to reach New York.

"Jan. 12. Dallas is one of the dozen places where regular services are held by Rev. W. B. Roberts. Took part in Evening Prayer. Confirmed and preached. Met with the officers of the Mission. Sat up half the night enjoying delightful chat with Mr. and Mrs. Roberts. I had the pleasure of giving Mr. Roberts a Ford car in order that he might be able to accomplish more work. He is now caring for a field larger than the State of Connecticut.

"Jan. 15. By car from Santee to the home of Captain Young, where we held a Memorial Service and I made an address in the open air. I wore no overcoat nor hat. The Indians sat around on the ground. This, in the district of South Dakota, on Jan. 15th. The same day I read of severe storms and bitter cold both East and West, and even in France and Italy. I maintain that the South Dakota climate is the finest in the world.

"Jan. 19. Crow Creek. In S. John Baptist Church, assisted by Messrs. Burt and Tatiyopa, I celebrated Holy Communion and preached. The church was packed, people sitting on the chancel steps and on the floor of the aisle, and others listening through the open windows. Many white folk, who had come many miles from towns

outside the reservation, were present. We must put Mr. Burt at the very front of living American missionaries. He came to South Dakota two years before the present bishop was born. Bishop Hare found him hard at work when he (the bishop) came to the Indians. May he long be spared to be the friend of the Indians and the helpful, loyal advisor of his bishop!"

The bishop closes his journal with these comments:

"Two things especially impressed me during my January visitations. One was the excellent work being done by our missionaries in all the fields visited; the other was the serious paucity of men.

"1. The church as represented by the Rev. W. B. Roberts and Rev. J. W. Walker has won the confidence and respect of the men of Tripp and Gregory counties to a remarkable degree. On the Santee Reserve there are enrolled 1,100 Indians; 804 of them have been baptized by our missionaries; 372 of them are communicants. Everywhere on Santee I found the chapels clean, neat and cheery—and the people devout and earnest. I pick out these two fields, not as unique, but as representative of the whole.

"2. I have been in correspondence with very many priests but have been unable to find first-class men willing to come to us. None but first-class men can be useful in such difficult fields. I cannot blame men that they are unwilling to leave important posts in the East to work for half the stipend in South Dakota. Our own State has developed no men. Our church folk have led their sons into commerce, agriculture, politics, law, medicine—but not into the ministry. So we must look East for men—and we look often in vain."



THE VICIOUS WHITE MAN IN ALASKA IS A STANDING MENACE TO AN INDIAN FAMILY SUCH AS THIS

## THE WHITE MENACE ON THE YUKON

*By Hudson Stuck, D. D., F. R. G. S., Archdeacon of the Yukon*

WHEN men and women are anywhere engaged in a fight against foul living, and it seems to be a losing fight, there is no better way to give renewed strength to their cause than to give wide publicity to the circumstances. Alaskan affairs have been to the front lately, and a great deal has been written about them, much of it extravagantly and ill, bearing on the face of it, to a resident of that country, a lack of first-hand knowledge. It is not generally understood that Alaska is not one country but many, and that these many countries are thoroughly diverse from one another, so that what is true of one is not true of the rest. The present paper is concerned exclusively with the interior of Alaska and with conditions along that great highway, the Yukon River.

There is difference of opinion as to what the future holds in store for the interior of Alaska, and a man must be a prophet to be able to do more than

guess at it. Certainly there has been no advance in any respect in this region in the last seven years, but rather a decline. The mining industry has decayed, and the decay of that industry has detached a number of the less energetic and adventurous men from the search for gold and has put them at trapping for fur-bearing animals, to the great diminution thereof. This has brought about an intrusion of white men in the native villages to a greater extent than prevailed before, with much evil consequence to the Indians of the river.

Fort Yukon affords, perhaps, the most critical instance of this evil tendency, and it is at that place that a conflict has been waging, to which it seems in every way desirable that full publicity should be given.

Fort Yukon is the oldest spot on the river where English-speaking whites established themselves, for the Hudson Bay Company built a post at this place in 1846, twenty-one years before

the purchase. But it had been long before that the native rendezvous for the inhabitants of this part of the Yukon, and of the many streams which are tributary to the Yukon hereabouts. A mission of the Church of England was established here soon after the Hudson Bay Company built its trading post, and continued to minister to the people of this locality until the Episcopal Church in the United States set up its missionary jurisdiction of Alaska and sent Bishop Rowe to take charge, eighteen years ago.

There had never been any representative of the law at Fort Yukon, and for many years it has been a somewhat lawless place. Such white men as frequented it or made periodic visits to it, did what was right in their own eyes. It is situated at the most northerly point which the Yukon River reaches, just on the Arctic Circle, on a sort of "jumping-off place" into the Arctic wilderness beyond. It has never had any legitimate white population save the traders—if, indeed, they may be so described—but it has been a gathering-place whither, at certain seasons of the year, white men resorted for drunkenness and debauchery.

When the present writer made his headquarters at Fort Yukon six years ago, the spot was chosen largely because of its importance as an Indian centre, and with the hope and purpose of redeeming the considerable native population of the place from the fate that seemed to threaten them. Dr. Grafton Burke, a medical missionary, was sent to the place at the same time, and has been in residence there ever since.

#### EFFORTS FOR INDIAN BETTERMENT

The efforts for the betterment of the Indian people gave every good promise, save in so far as they were hindered and thwarted by the disso-

lute white men on their periodic debauches. When it was recognized that things grew worse as the number of such men increased, and that the situation threatened to get out of hand altogether, application was made to the Federal judge at Fairbanks for the appointment of a justice of the peace at Fort Yukon, and since there was no one else in the whole village who could possibly be appointed, the court commissioned Dr. Grafton Burke in that capacity two years ago. These officers in Alaska are without salary, and are expected to maintain themselves upon fees, which, at such a point as Fort Yukon, are altogether insignificant. Dr. Burke took the office very reluctantly, and only because he felt that it was his duty to do so, and because he realized the imperative necessity of a resident magistrate.

He was, perhaps, the most popular man in all the country around until he became justice of the peace; he has now become the most unpopular. His office soon brought him into conflict with the reckless libertines who use the place. Last winter things came to a climax. To give or sell liquor to an Indian is a felony in Alaska, and Congress has shown wisdom in recognizing the terrible effect of intoxicating liquor among these people and the urgent need of keeping it from them, but Congress would have shown greater wisdom if, upon making such stringent laws, it had, at the same time, set up an adequate machinery to carry them out. On the whole 1,600 miles of the American Yukon River there are six deputy United States Marshals. These men owe their position largely to political influence, and sometimes are eager to suppress this illicit traffic—and sometimes are not.

But, supposing that all six of them were zealous and capable men, what could they do over so large an area? Fort Yukon has never had even a deputy United States Marshal, and there was only one white man in the place



DR. AND MRS. BURKE AND THEIR SON

who would consent to be sworn in as special deputy to serve processes out of the justice court.

#### WORK OF DR. BURKE

Last winter Dr. Burke bound over to the grand jury a dissolute young man who had paraded his unlawful cohabitation with an Indian woman as a challenge to the officer of the law. He prepared testimony and preferred charges against an Indian trader of the place, the back room of whose store has long been used as a drinking place, a gambling hell, and a place of assignation; all this within my own knowledge; and the District Attorney presented this man's case to the grand jury at Ruby last August. Dr. Burke also bound over to the grand jury a

white man on the charge of giving liquor to Indians, one whom I know myself to have been habitually guilty of that offence. The witnesses were carried 500 miles down the river last August to Ruby, and the grand jury found true bills against all three of the offenders. The trials were set for December, and Dr. Burke, though entitled to a year's furlough after five years' continuous residence in the interior of Alaska, and, although having made all arrangements for a post-graduate medical course in New York City, remained in Alaska, impressed with the importance of securing these convictions. The cases were tried in Fairbanks in December. The accused and the witnesses were carried 250 miles overland by dog-sled to Fairbanks, and the three offenders were all acquitted, despite the best efforts of a resolute and fearless District Attorney. So much odium was incurred by this District Attorney, Mr. J. J. Crossley, in his efforts to convict these men, that a concerted effort is now being made to secure his removal, after repeated unavailing efforts to secure the removal of Dr. Burke, and even his indictment on all sorts of trumped-up charges.

It should be understood that the forces opposed to the execution of the law in Alaska are very influential. The chief commercial power in the land is a company which has many stations on the Yukon and its tributaries, and is also the largest wholesale liquor dealer in the country. It was the attorney for this company who defended the accused men from Fort Yukon, as indirectly as well as directly the liquor interests in the country, subordinate and principal, are opposed to the laws framed for the protection of the Indian.

#### KEEPING UP THE FIGHT

Dr. Burke has fought a brave and—as it seems at present—a losing fight. He has gone back to Fort Yukon still

Justice of the Peace; still resolute to suppress the drunkenness and flagrant immorality that often disgrace that place. It will be apparent to any one that such a task as his must be exceedingly distasteful to any missionary, yet the writer, himself a clergyman as well as a missionary, has more than once felt it unavoidably incumbent on him to proceed against offenders and even go into the commissioners' courts and prosecute them because there was no one else to do it. Even some of our missionary nurses and teachers, at places where we have no men in residence, have been compelled to do the same thing. And at Fort Yukon, the government school teacher, Miss Hannah Breece, has given Dr. Burke most loyal support, and has not shrunk from her share of the dislike and unpopularity.

These affairs at Fort Yukon have been dwelt upon only because they are typical of what goes on at other places, or would go on were any there to make such a courageous stand for decency and order. The Yukon River is not policed at all. It is often quite impossible to secure men of character and standing to take the beggarly office of justice of the peace. The population is small and sparse, and the distances are great.

The general character of men who desire to thrust themselves into native communities needs no description here. Robert Service has described the "low-down white" in one of the most powerful of his "Ballads of the Yukon," and he has not overdrawn this despicable type. If the Yukon Indians are to survive they must be protected against the "low-down white" who goes among them with the whisky bottle to gamble with them and to debauch their women; must be protected from the Indian trader whose place of business is too often headquarters and harborage for this class.

For the last five years, at every mission station on the Yukon, the death-

rate has exceeded the birth-rate. Liquor and disease—the two go hand in hand among the Indians—are working their inevitable havoc with this gentle and kindly race. Here is no economic pressure such as drove the Indians from the plains; here is no white population hungry for Indian land; if any such preposterous notion has entered any head as the result of extravagant magazine and newspaper articles let it be dismissed at once.

The white population of the interior of Alaska, and particularly the white population of the Yukon River, is less than it was seven years ago. There are millions of acres to be had for the asking, and no one asks for them. "Waiting for the plough" they may be, as the perfervid imagination of some has described them, but as all who know the country will admit, at least they have yet a very long time to wait. In the opinion of the present writer, nine-tenths of the vast interior of Alaska will always be an Arctic wilderness, and he has formed that opinion from eight or nine years continuous travel in it. In his judgment the only question is a question of an inhabited wilderness or an uninhabited wilderness, and, speaking broadly, the Indians are the only race who will ever make their homes in it. If these people are wantonly destroyed it will be the foulest blot that has ever soiled the escutcheon of the United States. But if they are to survive, then more stringent measures must be employed to suppress the "low-down whites."

Meanwhile, the writer looks across the thousand leagues from New York to the Yukon with pride at the spectacle of this young physician, his devoted wife, and the government school teacher, maintaining a little garrison for the defence of the Indians against those who would trample them in the mire, body and soul, and is eager himself to get back to the scene of the conflict.

## NEWS AND NOTES

### FROM NEAR AND FAR

THE next World Sunday School convention is to be held in Tokyo, Japan.

THE head of the government normal school in Peking recently became a Christian.

MISS JULIA C. EMERY has been elected a vice-president of the committee on women's work connected with the Society for the Propagation of the Gospel.

THE Presiding Bishop has appointed Bishop Spalding of Utah to care for the Missionary district of Nevada until a successor to the late Bishop Robinson is consecrated.

BISHOP KNIGHT has resigned the charge of the Church in Haiti, transferred to him in 1912 after the death of Bishop Holly. The Presiding Bishop has appointed Bishop Colmore of Porto Rico to succeed him.

MR. GEORGE WHARTON PEPER, a member of the Board of Missions, has been invited to deliver the Lyman Beecher Lectures on "Preaching." This is the first time a layman has been appointed to the lectureship.

BISHOP TEMPLE, on December 31st, consecrated an attractive church built at Quanah, District of North Texas. Quanah is a town of 5000 people and a most important mission. Mr. W. A. Williams is in charge.

ONE reader has given the typewriter for Miss T. T. McKnight, of Hooker School, Mexico City, for which request was made in January. Other requests are on file. A satisfactory machine can be supplied for \$50. Will any one else give the whole or part of the amount?

NOONDAY prayers are conducted daily, except Sunday, in the administration building of the St. Paul's Normal and Industrial School, Lawrenceville, Va. The heads of the several departments, the office force and other officials on the grounds are invited and welcomed to this brief service, which has been most helpful to the school.

ON February 8th Bishop Rowe visited his old parish, St. James's, Sault Ste. Marie, Mich. At the morning service the Knights of Pythias attended in a body and at night, by the request of the Bishop of Marquette, Bishop Rowe confirmed a class of sixty-one persons—twenty-eight men, twenty-four women and nine children. On Monday the bishop was entertained at dinner by the Sault Club and on Tuesday a reception for him was held at the rectory. It was a great satisfaction to the bishop to find his old parish prospering so well under the care of the present rector, the Rev. S. H. Alling.

THE Conference for Church Work, which in past years has been known as the Cambridge Conference, will resume its sessions this coming summer after an intermission of a year. The conference will be held, as before, within the hospitable walls of the Episcopal Theological School, Cambridge. It will open on June 27. The committee in charge has been reorganized and will be under the immediate direction of the Right Rev. Edward M. Parker, D.D., Bishop-Coadjutor of New Hampshire, and the Right Rev. James DeWolfe Perry, D.D., Bishop of Rhode Island. Miss Marian DeC. Ward, of 415 Beacon Street, Boston, has been appointed secretary.

# CHRISTMAS-DAY AT LOK-CHUI-JAU

*By the Rev. Dzong-Mun Koeh*

ON December 24th, 1913, I went on the mission's house-boat to Lok-Chui-Jau, a town about seventeen miles southwest of our main station, Wusih. The town has some hundred and fifty families and a great number of farming villages around. Our first Christians are of the latter class. I arrived there late in the evening—for it will take eight hours to travel such a short distance on a boat—so I could only have a talk with the catechist who lives there about the general affairs of the Church since the last visit.

Next morning, that is the 25th, I celebrated the Communion Service at 8 o'clock. The service was attended by four men and one woman, two Marthas didn't come, the whole number being seven. After my breakfast I began to hold the examinations of the applicants for baptism on Lord's Prayer and Creed. They answered questions which I put to them very satisfactorily. When this was done the examination of catechumens came next. They recited the Decalogue without interruption, and gave nice explanations as to their meaning and teaching.

Just as I finished the examinations the clock struck 10:30, so we began our morning service, at the middle of which I admitted seven men to be catechumens, and baptized six men, three women and two boys. The oldest of the baptismal class is sixty-four years of age, and the youngest is twelve. Among this eleven, four are of one family, which is now Christianized wholly. This service was attended by forty-five men and some twenty women, mostly the daughters and wives of our men Christians. Many of my readers will think that was rather a small number of at-

tendants on such a festival as Christmas, but our chapel is already too small to give each a seat on a bench—in truth, many stood in the courtyard.

Now let me say a few words about our chapel. The house, which was rented from the native, consisted of eight rooms, among which three are of no use. Each room is about four yards wide and five yards long. Our chapel room is no larger than the others. It is separated from our neighbor by a sort of wooden partition. We have no ceiling above and no floor below. We have no place for the altar, not to say chancel. The baptism was done in an ordinary wash basin. It was not grand, but we had to be satisfied with and be comforted by the simile it has, for we believe by baptism our sins will be washed away like dirt from our faces. I have no descriptive power to make the appearance vivid to you, but I am sure that our chapel looks more than what I said above.

Even such a room we might have been satisfied with had not the landlord threatened to dislodge us very soon. On account of such urgent need the Christians pledged to give me \$250 for the raising of a building on a piece of land given to us for this purpose before. We are surprised that they are willing to pledge to give so much, considering their property, income and number of persons. But that this is not sufficient is plain. We need \$1,000 to build a chapel and a house for our catechist. I wish I could get the amount lacking gathered in China, but owing to the activity of each local place I do know that I can't; so we must hope and ask help from outside. I hope that many, after reading this short account of our most urgent need, will sincerely help us.



POINT HOPE SNAPSHOTS

(1) The mission plant. The large building in the centre is the club house; the rectory is next to the right. (2) St. Thomas's church and congregation. (3) Some of the boys helped to make the concrete for the new rectory. (4) In spite of the fiercest gales in many years, the new rectory has proved weather-tight. (5) Eskimo women with the confirmation crosses given by Bishop Rowe.

# GALE-SWEPT POINT HOPE

*Messages from Mr. Hoare*

**D**ELAYED messages from the Reverend A. R. Hoare, at Point Hope, Alaska, tell of preparations for the winter's work. As early as the end of August there was a constant succession of northeast gales with heavy ice closing in upon the beach. The thermometer had already been in the neighborhood of zero. It was during one of these gales that the new mission launch *Nigalik* dragged her anchor and started across Behring Straits. She brought up on the Siberian Coast a hopeless wreck.

During Bishop Rowe's visit at the end of the summer ninety-seven persons were confirmed, including, says Mr. Hoare, "the Government school teacher and his wife, who spent last winter at Jabbertown. They have been moved to a school away up the Kobuk River and are anxious to do lay missionary work. The school teacher up the Noatak River has sent a request for me to visit the school and instruct the natives, although he is not a Churchman, so I hope to get over there this winter. It is only about 250 miles from here. Then I have Icy Cape, 250 miles in the opposite direction, to visit also. In the interim I am to have two boys in the house with me and try to train them for Holy Orders. What a blessing we have the house, just what is needed."

In a November letter Mr. Hoare says:

"We are well on in the winter now and are hard at work; school every day with an attendance of about forty. The two boys, Henry and Tony, are living with me. The boys' parents have agreed to turn them over for good, with the understanding that they are to be trained for mission work. The boys themselves are looking forward to the diaconate; they ap-

parently have the capacity and with God's help, will do a great work. I feel as if the new house was really doing some work now; it does not seem as if a mission house was doing its work as long as only the missionary lives in it. I should like to have half a dozen, but cannot manage it at present.

"The house is all that it is cracked up to be. We have had a succession of tremendous gales, each one apparently worse than the last. The natives have never seen anything like it, but in our citadel we could laugh at the storms. Our large dory, very heavy, was picked up by the wind, carried through the air and deposited on the top of the coal pile, six feet high. A canoe, thirty feet long, was carried away altogether; its owner has not seen it since and a great deal of damage was done, but our house was not injured in the least.

"One of Stefansson's vessels is probably lost. She was caught by the ice a long way from shore and later the ice broke off and she was carried out to sea.

"The gales keep on piling up. It is a marvel there is anything left of Tigara. We have lost a good deal of the Point, but when we think of what was done to Nome, we wonder at and are thankful for our escape."

**B**ISHOP HOWDEN arrived in Albuquerque, N. M., on February 4th, to take up the work for which he was recently consecrated. He writes that he sees many needs and many problems.

**T**HE vicar of St. Mark's, Kennington, South London, says that at present his only colleague in the work of the parish is the Reverend Hoani Parata, a Maori from New Zealand.



SOME OF THE FRIENDS OF ST. ANDRÉS SCHOOL WHO ATTENDED THE  
OPENING CEREMONIES

## ON THE ROAD TO ZAPOPAN

*By Claudine Whitaker*

**L**EADING out from Guadalajara, the road to the little village of Zapópan stretches out hot and dusty in the blazing Mexican sun. The narrow paved streets, the long rows of flat-roofed houses, the big, open market place where the wares of the venders and multitudinous brown babies are all mixed up together, the women coming and going with water jars and baskets, the half naked children—all, even to the loathsome beggars that one meets on every corner and the pariah dogs that fill the streets, make it seem like the Orient rather than America. There is much in Mexico that reminds one irresistibly of the Holy Land. One of the great joys of a missionary's life in Mexico is this impression, that comes often with startling vividness, of following literally in the footsteps of our Lord and His disciples. The road leaves the city behind and leads

out into the open country. We pass a *cuartel* (barracks) where the soldiers are garrisoned. Squeaky flute notes greet us as we approach, for the military band is practising. In a row of chairs lined against the wall soldiers with lathered faces are getting shaved in calm unconcern of the passers-by. Now we meet *rancheros* (farmers) with skin-tight trousers and huge-brimmed sombreros, and Indians with charcoal trains of patient, dusty little *burros* (donkeys) that look like nothing in the world but old hair trunks with the hair rubbed off the sides. As we go farther big barren hills rise up to the right of us—splotches of burnt-out browns and ultra-marines and purples. At last, on the left, we begin to see trees and gardens. This is the new American colony, Colonia Seattle, abandoned in the midst of its building by the exodus of Americans from Mexico. Across

the road, standing all alone in the midst of the thick yellow dust and sand burrs, stands a group of white buildings—the San Andrés Episcopal Seminary and School for Boys.

The buildings are as yet incomplete. It will take \$10,000 to carry out the plan intended. Enough has been done, however, to enable work for the present. Mr. and Mrs. Tracy drew all the plans themselves. The house is built in Mexican style, with the square *patio* or open courtyard in the center, and the rooms surrounding it in a quadrangle. The rooms, while not large, are built with wide arches and so arranged as to give the effect of great spaciousness. The house is arranged ideally and plentifully besprinkled with windows, which means that every nook and corner of it is filled with air and sunshine. The boys' dormitory is a building by itself. In the third building, which is intended to be the Zabriskie library, a temporary chapel has been erected, and the rest of it is being used for class rooms. Over the big open fireplace in the reception room hang the pictures of the late Mrs. Nelson

Wright, of Newark, to whose generosity the new school owes its existence, and of Mrs. Tracy, who died a year ago, leaving behind her a memory of work and loving inspiration that is one of the school's most priceless possessions.

The school celebrated its opening on the 31st of January by a reception which lasted from three to eleven. It was attended by the mayor of the city and representative people from all the foreign colonies, as well as by many Mexicans. All afternoon and evening the house was filled with guests. The music, the many lights, the decorations of palms and flowers, the throng of people, combined to make it a truly festive occasion. Early in the evening a long line of special cars suddenly appeared in front of the school, and the entire commission of Japanese naval officers from the Emperor's ship *Itzumo*, accompanied by a military band playing joyously, came with their Mexican hosts from the banquet which they had been attending that afternoon, to share in the festivities. Their arrival was a total surprise, and not only a great honor but remarkable



THE PRINCIPAL'S DINING ROOM.

in such times as these. In view of the present political situation and Mexico's well-known desires for a Japanese alliance, it would have been only natural to expect that the enthusiasm occasioned by the presence of the Japanese officers in the city would cause an intensification of the feeling against Americans. The fact that the Japanese officers and their hosts, who included some of the most distinguished Mexicans of Guadalajara, came from their banquet to visit a comparatively small and obscure American mission school half an hour's ride from the city, is fraught, therefore, with special significance.

An important feature of the opening was a "shower," in which were donated, among other things, two dogs, two bags of *frijoles* (Mexican beans), a baby grand piano and a pig! The pig is minus one eye, but is adorably fat to make up for it. The smaller dog is still a puppy, a Scotch collie, and we have named him Belshazzar. The bishop rails at us for what he calls our total lack of the

sense of fitness of things, in inflicting so Hebraic a name on a dog of pure Scotch descent; but Belshazzar is so woolly and fuzzy that he simply had to have a name with plenty of z's in it. The other dog was already named Togo; most appropriately, as it happened, since he came with a Japanese invasion.

On the Feast of the Purification the bishop consecrated the Chapel and Mr. Tracy celebrated the Eucharist. Then we all followed the bishop in solemn procession as he blessed all the buildings of the school. Classes began the next Wednesday with twelve boys, the number of pupils is daily increasing, and the school has before it a most promising year. Both Mr. Tracy and his assistant principal, Miss Peters, as well as Bishop Aves, deserve much credit for the happy results of their labors. They are short-handed of helpers and teachers, and the work is hard. Mr. Tracy and Miss Peters are called upon to exhibit divers talents. They must teach apologetics and dogmatic theology, varnish floors and paint bedsteads, and train boys, dogs, pigs and donkeys in the way they should go.

The days are full ones. Rising bell is at half-past six, and chapel at seven. The boys have classes all morning and part of the afternoon, and the latter part of the day is spent in truck-gardening on the school farm. The boys pay a small tuition fee, but are obliged to work on the farm, the profits of which will go to defray the expenses of the school. Incidentally, the boys learn farming for their own future use (they also have a class in agriculture three times a week), and get healthful exercise out of doors.

We are so peaceful here that it is difficult to realize that men are killing each other not very far away. Sometimes, at evening, like Bedouins crossing the desert, in their bright uniforms and the white linen headpieces which hang down from their caps to protect



A CORNER OF THE RECEPTION ROOM

the backs of their necks from the sun, we see a long line of soldiers, a hundred or more, riding single file through the cactus towards the hills. It is the only sign we have that war is going on. The boys come back from their work in the fields. The bell rings for chapel, and the boys go in reverently, one by one. Outside, the sky in the west turns kingfisher color, streaked with rose and amber and gold, and just above the wonderful opal tints which one sees nowhere else but here. In the east the moon is already high in the sky and the stars are out, for there is no twilight here, and sunset and moonlight come simultaneously. Filomeno puts on his black cassock and begins the order for evening prayer.

*"Danos paz en nuestros días, O Señor:*

*"Porque eres tú solo él que nos hace velar en seguridad."*

"Give peace in our time, O Lord:

"For it is Thou, Lord, only, that makest us dwell in safety."

## PORTO RICAN CONDITIONS

**N**EW S of hard times and much suffering on the part of the poorer people of Porto Rico has been coming to the United States. The new tariff on sugar has undoubtedly hurt the business interests of the island severely. Nevertheless, it is a satisfaction to know that the situation is not quite so desperate as some reports would seem to indicate. The following statement from one of the Church's staff in Porto Rico is corroborated by statements from other sources and may be taken as a reasonably accurate presentation of the case.

"The past eighteen months have been times of great financial depression throughout Porto Rico, and as a result the number of laborers employed has been reduced, and the daily wage has also been reduced; so that

there has been some little domestic suffering. This may be inferred when I tell you that the amount of money in circulation during the past year has been \$5,000,000, distributed among a population of 1,200,000, with too little of a middle class, much of a peon class and a nobility or plutocratic class. Yet I fancy that the agricultural laborers have suffered less than those country landowners with ten or fifteen acres which they plant in canes and sell to the sugar *centrales*. They have had to borrow money for their crops at 9 per cent. and sell their canes for about one-half of what they received for them two years back.

"In spite of the depression I have not heard of, nor do I know of, any widespread suffering or threatened starvation, or any such a serious situation as would require immediate help from the North. That there is poverty here is undeniable; that some of it is self-imposed cannot be denied; that some of it is inevitable goes without saying when the dense population is taken into consideration, and that all is regrettable we will admit; but with such a climate as we have, and the past four hundred years of their training, the easiest thing possible would be to pauperize the people and thus demoralize conditions. Many will not work unless sheer necessity compels. If some one could devise a scheme by which the peasant farmer here could borrow \$50 to \$75 annually at about 6 per cent., such help would be healthful and wise. But giving alms in a wholesale fashion would be a setback to the people."

**T**HE Right Rev. Dr. Farrar, formerly Bishop of Antigua, has been appointed Bishop of British Honduras.

**T**HE Methodist women of the United States raised in 1913 \$911,332 for the missionary work at home and abroad.



SOME OF THE DELEGATES TO THE PRIMARY SYNOD OF THE PROVINCE OF THE SOUTHWEST,  
MUSKOGEE, OKLA., JANUARY 19-21

# THE PROVINCE OF THE SOUTHWEST

## AND ITS PRIMARY SYNOD

**O**N January 20th in Muskogee, Okla., the first provincial synod of the American Church was organized. Delegates from all the dioceses and missionary districts, except New Mexico, in the Department of the Southwest, had met on the previous day for the annual council of the department.

At the opening service in Grace Church the Holy Communion was celebrated and Bishop Johnson, of Missouri, preached a searching sermon on the necessity for personal service and the danger of trusting in machinery.

Some question was raised as to whether a synod could be organized until every diocese had had opportunity, in its diocesan convention, to determine whether or not it desired to be included in the province. The meeting decided by an overwhelming vote, that the delegates to the department council, who had also been summoned for the primary synod of the province, were competent to effect organization. The name Province of the Southwest was chosen and the following officers were unanimously elected:

President, Right Rev. Daniel S. Tuttle, D. D.; vice-president, Right Rev. James S. Johnston, D. D.; secretary, Rev. Henry N. Hyde of Little Rock, Ark.; treasurer, Charles F. Johnson of Waco, Tex.

A committee, appointed to draft articles of organization, presented a brief constitution providing for the preliminary organization, with the understanding that at the next meeting of the synod it would present a carefully prepared constitution and canons. The committee proposed a significant statement concerning the purposes of the province, which was unanimously adopted as follows:

"The purposes of this province and its synod are to organize the forces and develop the resources of the Church within the province in order that the congregations and the people of the province may more adequately further the Mission of the Church to the world: (1) by making our Lord known everywhere as the King and Savior of men; (2) by endeavoring to unify and develop the educational work of the Church within the province; (3) by claiming for the Christian law the right to rule social practice."

It was decided that the membership of the synod in addition to the bishops resident in the province, should consist of five clerical and five lay deputies from each diocese and missionary district.

The time consumed in the organization of the synod necessarily reduced the amount of time that could be given to the consideration of the conference topics carefully prepared for by Bishop Thurston and his local committee. Some vital subjects were considered. Speaking on "Church Efficiency in the Southwest," the Rev. Philip Cook of San Antonio, made a strong statement concerning the need of men in the ministry. In his judgment there is more money to pay for men than there are qualified men to be supported by the available money. When it is remembered that in the Province of the Southwest there is only one clergyman of the Church for every forty thousand of the population, the need for recruits is evident. The supply must come, not by importation, but by the development of a local ministry. The commonwealths of the southwest are not going to eastern cities for their lawyers, or doctors, or

teachers; why should the southwestern dioceses go to eastern dioceses for their clergy? A spirited discussion followed which will doubtless result in greater effort to find and train southwestern men for the ministry.

The Rev. James Wise of St. Louis, speaking of the evangelizing forces of the Church, emphasized the importance of popularizing the evening service, bringing the working men into contact with the Church, endeavoring to understand their point of view and reaching the great student centers of the province with Church influence.

The Board of Strategy appointed at the missionary council of 1913, presented a series of valuable reports upon a number of subjects assigned to it. Especially notable were its statements concerning associate missions and the method of conducting them, popular evangelism, church building and furnishing, missionary circuits and publicity.

One session of the synod was devoted to considering principles and plans for religious education, with the Rev. William E. Gardner, Rev. Lester Bradner, Rev. William N. Colton and the Rev. James Wise, as speakers. Mr. Wise's account of the training school for teachers, established in St. Louis through the help of the General Board of Religious Education showed what practical work can be done when a group of clergy are prepared to give the time to the definite training of lay communicants. The school has a membership of nearly 200 and through the low fees charged is meeting expenses.

A scant hour was all that could be devoted to the conference for the consideration of methods of securing and maintaining missionary interest. A suggestive paper on missionary sermons, by Mr. James A. Waterworth of St. Louis, was read in his absence by Bishop Thurston. Practical suggestions about the teaching of missions in the Sunday school were made

by the Rev. Carl R. Taylor and the Rev. William E. Gardner. Unfortunately the discussion of the most effective methods of missionary finance was crowded out altogether.

At an afternoon session on woman's work, Bishop Thurston made a strong appeal for the organization of a branch of the Woman's Auxiliary in every congregation, and told of the work done by some United Offering Missionaries in the southwest. Mr. John W. Wood spoke on the Woman's Auxiliary, for the Board of Missions, and Miss Lindley gathered up in an effective appeal the practical bearing of some of the subjects which the women had been discussing in their separate meetings during the session of the synod.

On each of the three evenings largely attended and interesting meetings were held with addresses by bishops and clerical and lay delegates.

One of the most important acts of the synod was the election of a Provincial Secretary of the Board of Missions to succeed the Rev. H. Percy Silver, whose resignation was presented and accepted with great regret. On the second ballot the Rev. E. H. Eckel, rector of Christ Church, St. Joseph, Mo., was chosen. His election has since been confirmed by the Board of Missions and Mr. Eckel expects to enter upon his duties on May 1st.

In accordance with the provision of the General Convention canon on provinces, the synod created provincial boards of Missions, Religious Education and Social Service. The membership of the Provincial Board of Missions is as follows:

Bishops Tuttle, Partridge, Johnston, Kinsolving; Rev. Edward H. Eckel, Rev. Z. B. T. Phillips, Rev. R. H. Mize, Very Rev. Carroll M. Davis; Charles L. Johnson, Rufus Cage, J. A. Waterworth and E. T. Noble.

The next meeting of the synod will be held January 18, 19 and 20, 1915, in San Antonio.



THE REV. EDWARD H. ECKEL

## THE FIRST PROVINCIAL SECRETARY OF THE BOARD OF MISSIONS

**O**N January 22 the primary synod of the Province of the Southwest elected the Rev. Edward H. Eckel, of St. Joseph, Mo., as the provincial secretary of the Board of Missions. The election was confirmed by the Board on February 11. Mr. Eckel was graduated from Delaware College and the General Theological Seminary. He spent the years from 1889, the date of his graduation from the Seminary, to 1905, in the dioceses of Delaware and Central Pennsylvania (now Bethlehem), going to St. Joseph, Mo., in 1905, as rector of Christ Church.

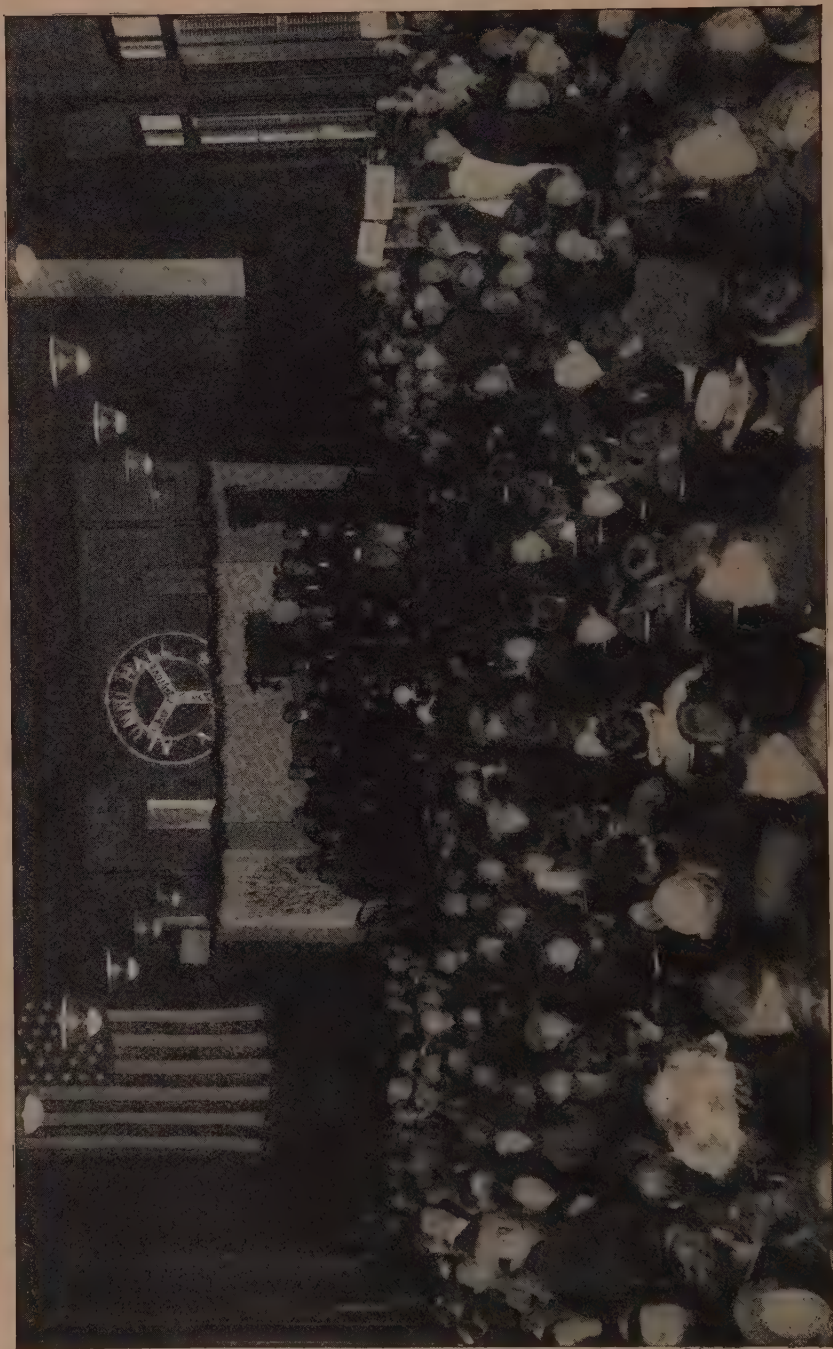
The Rev. Mr. Eckel has always been an ardent missionary. When in the seminary he organized the Church Students Missionary Association and was its first president. His parishes have borne witness to his earnest leadership, and his duties as a rector have never made him neglect his duties toward the mis-

sion work of the diocese or the Church.

In West Missouri, in addition to his work as rector of a large and influential parish, he found time to serve the diocese on the Board of Missions and as a dean of convocation, and the Department as a most active and useful member of the Board of Strategy.

Mr. Eckel's service did not consist in simply pleading the cause, or urging others to act, but he gave most generously of his time in caring for mission stations in St. Joseph and South St. Joseph, and going out into the surrounding country, at times spending his summer's vacation visiting and ministering to the scattered church people of the diocese. His training and interests have been such as should make him a power in the missionary work of the great Southwest.

Mr. Eckel expects to enter upon his new duties on May 1.



ALUMNI HALL WAS CROWDED TO SUFFOCATION FOR THE MEETING COMMEMORATING DR. POTT'S TWENTY-FIFTH ANNIVERSARY AS PRESIDENT OF ST. JOHN'S UNIVERSITY



DR. POTT AND SOME OF THOSE WHO TOOK A LEADING PART IN THE  
COMMEMORATION OF HIS TWENTY-FIFTH ANNIVERSARY

*Dr. Wu Ting-fang is at Dr. Pott's right; Bishop Graves at his left*

## A LEADER OF CHINESE LEADERS

ON December 19th and 20th, 1912, the faculty, students and friends of St. John's University, Shanghai, celebrated with much enthusiasm the twenty-fifth anniversary of the presidency of the Rev. F. L. Hawks Pott, D. D. The cadet corps was reviewed at dress parade by Dr. Pott. Alumni Hall was crowded for the anniversary meeting. Dr. Wu Ting-fang, former Chinese minister to the United States, presided, and was supported on the platform by Bishop Graves, Dr. Pott, Admiral Sah and others. In his opening address Dr. Wu spoke most warmly of Dr. Pott's work. As a result of it, he said, St. John's had developed from a modest grammar school to a great university—its students were to be found all over China and, wherever they were found, were doing ex-

cellent work of real value to the nation. Educated men is China's great present need. The country could not be properly governed unless they had a supply of well-trained and highly qualified workers. The more colleges like St. John's, the better off the country would be.

Professor F. C. Cooper, the senior member of the faculty, who will soon complete twenty years of service, recalled many interesting events in the career of Dr. Pott as president. Speaking of the adoption of the English language in the schools, he told how twenty years ago a great sinologue endeavored to convince Dr. Pott that the Chinese language was the medium through which everything should be taught. Dr. Pott took the view that for imparting Western knowledge, the Chinese language would require so much "adaptation"



DR. POTT REVIEWS THE CADET CORPS OF ST. JOHN'S

that it would be easier for a student to learn English than to attempt a study of, say, the exact sciences through the Chinese language. When Dr. Pott asked his opponent to state Newton's Laws, or the law of inverse squares in Chinese, the great sinologue sat down. Results had shown that Dr. Pott was right. After recounting the various steps in the progress of the college initiated by Dr. Pott, the speaker said that in all his work he had shown a large faith, and a lofty moral and religious point of view, while in every sense he had been true to the trust which had been given to him.

Congratulatory addresses were delivered by Dr. J. K. M. Siao, Mr. S. D. Wu, a member of the faculty, and Mr. Moh Yoh-bang, a student. Dr. Y. Y. Tsu presented the president with a silver-inscribed model of the college crest, together with a special University Expansion fund of \$10,000 collected by the students in commemoration of the anniversary. The gift will probably be used in the erection of a library building.

Long-continued applause greeted Dr. Pott when he rose to acknowledge the presentation. He declared that it was impossible for him to accept all credit for the progress at St. John's. Bishop Schereschewsky, its founder, Bishop Graves and Arch-deacon Thomson had contributed largely to its progress and were in no slight degree responsible for its present position and power. Then, "as everyone knew," Dr. Pott said, "St. John's, and he as its president, owed a great deal to the senior professor, Mr. Cooper, while all the teachers, Chinese and foreign, had worked most faithfully. Among the things which must be accomplished in the near future, he would name the provision of an arts building, a large library, a gymnasium, and the addition of law, normal and engineering to the departments of the college."

## OUR LETTER BOX

### *Intimate and Informal Messages from the Field*

The Rev. H. D. Phillips, head of the Settlement and Training School for workers among mountain and mill people at La Grange, Ga., writes:

YOU may be interested to know that a missionary in Japan has placed with us a splendid Japanese woman, a graduate of St. Margaret's School, Tokyo, who, after her training, is to serve her own people.

\* \* \*

The Rev. John E. Shea, ministering among the Karok Indians in Humboldt County, California, writes as follows:

OUR work here is progressing nicely. A recent move to another part of the field, made necessary by the loss of our mail service, has brought us in closer contact with others of our Indians, who seem just as eager as were the former to receive Christian teaching.

We now possess two saddle animals, and can, therefore, do more and better work than before. The Auxiliaries of the Diocese of California are generously undertaking to pay for those animals and their equipment, while the Board of Missions has granted me \$25 per month to assist in their keep.

Next June we expect to begin the erection of a little church for our Indians to worship in. This is made possible by the liberality of the Girls' Friendly Society of the Diocese of Massachusetts, who have voted their 1913-14 offering, amounting to between \$500 and \$600, for our work. If only someone else would send us another \$500 with which to build a house! It would be nice to live in a house once more. But, then, as I said just a moment ago, we are nearly all Indians here, and so, perhaps, we don't need a house!

Our winter thus far has been very severe, but our poorly clad Indians

have been faithful in their attendance at service. The record of baptisms up to the present time is 97.

\* \* \*

Bishop Atwood, writing of a visit to a new mining town in Arizona, says:

THE people filled the court room until every seat was taken and some were unable to get in. Unfortunately there was a raving Mexican in the jail adjoining and the door was locked so that I could not get to my robing room, in one of the cells. Accordingly, I read the service and preached without my robes. But we hope soon to avoid difficulties of this kind. The people have already raised \$1400 among themselves and those interested in the mines of Ray. I have promised \$500, the company has given two or three good lots in the best part of the town and the contract is let for a good concrete building, which will be used as a chapel and as a social center for the community. There is now, I believe, no hall, or place of amusement except the saloons, so you see how great is the need for our guild home.

\* \* \*

The rector of a church in a western town, where an important state educational institution is located, describes a not unusual condition in writing:

IT is rather a trying situation here. Whether our Church will ever have much of a constituency in this little town is doubtful. We are doing well in college, but the students simply do not have money. I was about to say that hundreds drop out each year for lack of money. A great many get only two meals a day, and not a few have only one meal, then bread and milk in their own rooms, where also they do their own laundry work. In my opinion it is fine to have the spirit

which will attack any obstacle in order to get the college degree, but of course it is impossible to get any considerable financial support from them, and as we try to meet their needs it involves an increasing expenditure to use the church—heat, light, etc. So that this year's apportionment of \$75 for missions, besides trying to furnish our church, looks pretty big. It may as well be settled that for the present the work here is a college work, with the town work very subsidiary, and it cannot be a financial success. Of course conditions may change, but at present we have not money in the parish. We have about 100 students who look to us as their church, and we are able to have good services. We have from twelve to twenty confirmations a year, mostly students, and the Church certainly is well regarded both by town and college. The students go out with some knowledge of the Church, and respect for it, even though they are not members, but I see no likelihood of financial strength. The more students we get the more it will be difficult to finance the church here—unless things change.

\* \* \*

The life of an Archdeacon in Mexico is full of variety and interest, if not of ease. Rev. A. H. Mellen, writing on a journey to some of the native congregations before he was taken ill with typhoid, says:

ON Saturday took early train for Lerma, where Mr. Andrade met me (with horses for Santa Maria Tlalmimilolpan, a trip of about twenty miles), and I had a fine time with him Sunday and Monday. I went over his parish lists, and I think he will be the better for my visit. . . . The little chapel at Santa Maria was crowded and twenty-six persons received Holy Communion. After service we had a "parish meeting." . . . We alternately slid and climbed over the trail to Mimipan (nine hard miles), and had evening prayer in the new school house. . . . Holy Communion next morning; place full up at both services. The cold there is beast-

ly, but the people are splendid and they received me as a brother and true friend at once, and allowed me to eat in the kitchen where it was a little warmer, and I thoroughly enjoyed it. . . . At 2 o'clock this afternoon the sweat was rolling down my face (on return trip), and at 3 we faced a bitter cold wind, and I soon began to sneeze. Let's whoop up the spineless cactus. What a blessing for the wilderness of Mexico. . . . I am not feeling quite all right; I think it is only a recurrence of malaria, however.

\* \* \*

Christmas Day was signalized in Nanking by the opening of a new chapel. Writing on December 26th, Rev. J. M. B. Gill says:

YESTERDAY we held our first service in our little chapel on the new compound. There was a celebration of the Holy Communion at 9:30 A. M. for communicants and baptized persons, which was very quiet and helpful. At 10:30 we had morning prayer and sermon, and the place was packed, aisles, chancel steps and vestibule being full, and many had to go away because there was no room. Of course many of these were passers-by who were drawn in by curiosity, but the interest shown by the Chinese was most encouraging.

\* \* \*

Bishop Brent, writing after his return to Manila, says:

ST. LUKE'S HOSPITAL is filled to overflowing. Last night Dr. Gilman asked me if we had plans for extension, because he is anxious to use the hospital for his patients. Up to now he has been chief surgeon at the Philippines General Hospital, but there Filipinization of the service is emptying the hospital of a certain class of patients, who are all coming either to us or to St. Paul's. Our hospital to-day, in point of efficiency, is in the lead. I wish we could put \$25,000 into the erection of new buildings, and I am convinced that we would, in a short time, have a sufficient return to meet all our current expenses, and perhaps some of our salaries.

# THE NEW-CHINA FUND

## NEWS AND NOTES OF PROGRESS

ON February 14th a cable was sent to Bishop Graves authorizing the purchase of land for the new St. Mary's Hall. This message will bring almost equal happiness to the workers in the field and helpers in the homeland whose labors, pledges and gifts have made possible this advance. The total amount in hand for land for St. Mary's Hall on February 19th was \$19,760.28, in addition to nearly \$3,000 in pledges. Bishop Graves writes that there is also \$9,000 available in China toward the purchase of the site. With the land now assured, we must turn our attention to the buildings required.

A LARGE part of the money for the new St. Mary's Hall came from a Sunday offering in St. Bartholomew's Church, New York City, amounting to \$9,750. This recalls a similar benefaction of St. Bartholomew's Church several years ago, when it gave the choir school building in Hankow known as St. Bartholomew's House.

A NOTABLE gift of \$5,000 has been made by a communicant of Emmanuel Parish, Boston, for the building of a school at Wusih, to be called St. Mark's School, in memory of Reverend Mark Hopkins, D. D., for so long the eminent president of Williams College.

DRAWING-ROOM meetings in the interest of the New-China Fund have been held in various places during the winter. One held in Baltimore resulted in gifts approximating \$1,000. Meetings held recently in Boston have already brought, in gifts and pledges, about \$2,000, and it is expected that more will follow.

A SMALL country parish with an apportionment of \$314, which it plans to meet in full, has sent in a special gift of \$205 for St. Mary's Hall. In announcing it, the rector writes: "If our people would realize the blessedness of giving, what great things we should be able to do for God! Let us hope this will be the beginning of greater interest in China in this parish. If God gives me the privilege of sowing and you the watering, we can truly rejoice that God gives the increase."

CONTRIBUTIONS for the buildings for St. Mary's Hall, Shanghai, may be sent through the treasurers of the Woman's Auxiliary in the various dioceses or to the treasurer of the St. Mary's Hall Committee, Mrs. Hoffman Miller, Tuxedo Park, New York.

A COMMUNICANT in an Eastern city, not having money to give, has sent her gold watch for the work in China. "It was purchased," she says, "some years ago in a burst of extravagance but it has never brought me happiness and I have not used it for some time, and I would like it to go where it will do good."

THE pamphlet *New China and the Church* has been rewritten and brought up to date. The facts and figures in it have been found useful for the work of mission study classes in supplementing the text books. Copies of this pamphlet (No. 202) will be supplied free of cost upon application to the Reverend Arthur M. Sherman, Church Missions House, 281 Fourth avenue, New York City, to whom all communications regarding the New-China Fund should be addressed.

## THE LITERATURE OF MISSIONS

### The Ascent of Denali

BISHOP ROWE, reviewing the work of the Alaska mission at the general convention, expressed his satisfaction that last June North America's highest mountain had been ascended by Archdeacon Stuck and his companions. Then he added, with a touch of humor, that while the summit of Denali had been located, there was no intention of planting a mission there. Even so, no apology is needed for including Archdeacon Stuck's story\* of a great achievement in the "Literature of Missions," for, as Bishop Rowe pointed out, it means much to the Church in Alaska that a missionary should have succeeded where explorers, scientists and seasoned frontiersmen had failed.

"The Ascent of Denali" tells of a great task carefully prepared for, of hardships borne with abundant good nature, of dangers fearlessly, but never recklessly, faced, of constant resourcefulness and determination and of success modestly worn. The story of it all is told with the literary charm and power familiar to all who have read the accounts of his missionary journeys contributed by Archdeacon Stuck to this magazine from time to time. The numerous and beautiful illustrations add greatly to the interest and value of an absorbing book.

The climbing of this great Arctic mountain presented peculiar difficulties. It is remote from any base of supplies. A long overland journey

from Fairbanks had to be made to reach its foot. Every bit of equipment and most of the food supplies must be hauled those 150 miles. But this was as nothing compared to packing supplies up the mountain on the backs of the climbers. To reach the summit—21,000 feet above the sea—every member of the party climbed at least 60,000 feet. The climbing was done over vast fields of snow and ice. For nearly two months the party was above the perpetual snow line—now almost lost in the rolling vapors that shrouded the mountain, now bitten to the bone by the fierce winds refrigerated by their passage over eternal ice and snow, now lying storm bound in the six by seven tent, the only shelter for four men.

One of the most thrilling passages in the book is that describing the climbing of the "northeast ridge," now named by Archdeacon Stuck "Karstens' Ridge," in honor of one of his companions. This involved three weeks of laborious step cutting in the ice in order to ascend 2500 feet. Up this perilous stairway tents, food and instruments were laboriously carried. This done, one of the most dangerous passages of the climb had to be negotiated along a precipitous slope of soft, loose snow, whose upper ridge joined a perpendicular wall of ice. The slightest jar would have started the whole mass, with its human freight, rushing down the mountain side thousands of feet. The reader literally holds his breath for fear that he may start the avalanche, but he finds that Archdeacon Stuck is indulging in no heroics and was never in danger of taking himself too seriously.

\*"The Ascent of Denali" (Mt. McKinley). By Hudson Stuck, F.R.G.S., Charles Scribner's Sons: New York. \$1.75 net.

As the climax of suspense is reached, one reads: "Not a word was spoken by any one; all along the ice wall rang in the writer's ears that preposterous line from 'The Hunting of the Snark'—'Silence, not even a shriek!'"

It was three o'clock in the morning of June 7th when the final climb to the summit began in a temperature of — 4 deg. F. At half-past one of a perfect day the topmost peak was reached. The first act was a brief prayer of thanksgiving. "What a bald, incomplete and disconcerting thing it must be to have no one to thank for crowning mercies," writes Archdeacon Stuck. Then the scientific instruments were set up and their readings recorded. Water boiled at 174.9 deg. The mercurial barometer stood at 13.617 inches, or less than half an atmosphere. The tent pole was used for the time as a flag staff from which the flag of the nation whipped in the bitter north wind. Then a crosspiece was lashed to the pole, the party gathered round and said the "Te Deum" and then started down from the cross-crowned mountain top.

Chapter V, "The Ultimate Height," deserves to be read again and again. Here is revealed the real spirit in which the ascent of Denali was undertaken and accomplished. That it was a reverent spirit goes without saying. Many readers will marvel with the author that some men can look upon the mighty handiwork of God and yet fail to see Him "who in His strength setteth fast the mountains and is girded with power."

The man who neglects to read "The Ascent of Denali" will deny himself the stimulus that always comes from following the successful accomplishment of a difficult enterprise. More than that he will miss the "reverent elevation of spirit" that may be his as he stands, in

imagination, upon the summit, while Archdeacon Stuck interprets the spiritual significance of the mountain and its environment.

## The Chinese People

ARCHDEACON MOULE has done a remarkably fine piece of work in his book, "The Chinese People."\* There are many books on China and its people, but the writer knows of none which possesses quite so many good qualities as does this one. It gives the reader the benefit of the erudition of Williams and Legge and Giles and Chevannes and De Groot and Moule himself, together with a mass of information about the characteristics of the people, such as one expects to find only in those volumes with alliterative titles brought out by up-to-date publishers for the benefit of a superficial public. In other words, it is a very readable and at the same time profoundly scholarly production. The references to the book of Genesis in the third chapter will evoke criticism, but the critic will probably forget all about them as he reads such passages as that on Chinese music (pp. 108-122)—a really remarkable piece of exposition—or that which summarizes the history of the people (pp. 152-162), or that one on pp. 189-191 (wherein is given a "Summary of the History of Chinese Religions." This last is one of the most useful presentations of China's religious conditions we have seen. Not a few new points of view upon the political situation are presented, as for example, when the author sings the praises of the Manchus and tells of the great things that they did for China (p. 160), or where he contradicts in an off-hand manner the customary tradition that Shih Huang-Ti built the Great Wall (p. 153).

\*"The Chinese People." A Handbook on China, by the Ven. A. E. Moule, D.D. E. S. Gorham, New York; The S. F. C. K., London. Price \$2.00, postage extra.

## FORWARD MOVEMENT NOTES

AT its last convention the Diocese of New Hampshire adopted a canon providing for a thorough missionary organization of the diocese. Each parish and mission is to have a men's missionary committee appointed by the rector or minister in charge. Each local committee is to use its best efforts to enlist the support of every individual in the congregation for the missionary work of the Church and is to elect one of its number to membership in the Central Diocesan Missionary Committee. Membership in the Central Committee will include, in addition to the representatives of the parochial committees, the bishop or bishops, and the deputies to the Provincial Synod. The Central Committee is to co-operate with the General Board of Missions in leading every congregation to give at least the full amount of its apportionment and to secure the adoption of such methods for parochial offerings as will insure, so far as possible, the participation of every baptized member of the Church. The Central Committee is also to co-operate with the provincial missionary secretary and the missionary committee of the province.

THE rector of St. John's parish, Ogdensburg, N. Y., says that the introduction of the duplex envelopes into the Sunday school has resulted in a 60 per cent. increase in offerings.

ONE of our clergy from Wilmington, N. C., writes: "We are taking steps to organize an every member canvass here for March. We had a wonderful outpouring of the city last Sunday in connection with the United Missionary Conference, which begins the movement for the whole city. If the venture turns out as I expect it to the canvass will set a new standard for our churches here, which already lead the South in their offerings for

missions. The Christmas offering was forwarded, or will be, to the Board, and the bulk of the Easter offering will go for general missions also."

DURING January a committee of sixty-eight members made a canvass of the important parish of St. Peter's, Charlotte, N. C. Five hundred and forty-three parishoners were interviewed, of whom 258 were secured as weekly givers for parochial expenses and 199 for Church extension. The subscriptions for general and diocesan missions were \$1,143. Last year the congregation gave for general missions \$145. Gifts from the Sunday School and the Women's Auxiliary brought the total to \$390. The secretary of the missionary committee writes that the canvass has done "a decided, excellent and desirable work for the parish with lasting good effects so far as the relation of the people to the mission of the Church is concerned." Increased devotion to the Church and her work is being manifested.

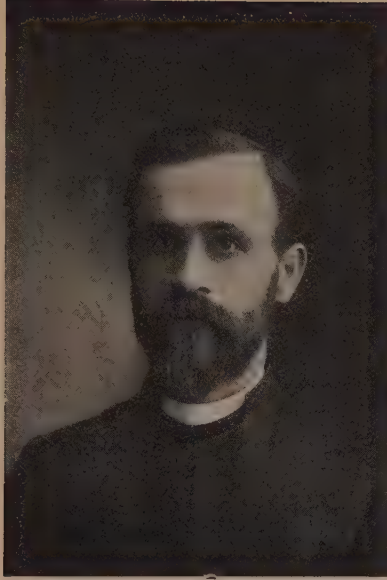
THE treasurer of the Society for the Propagation of the Gospel reports an anonymous gift of \$5000 for the Mission work of the English Church.

Dr. Pott writes from St. John's University, Shanghai:

I AM glad to say that the recent troubles have not in any way injured us. We have a total enrollment of over 400 students, and many were turned away for lack of accommodation.

One of our physicians in China, whose work is chiefly in the dispensaries, says:

IT seems as if my sphere of actions is leg ulcers and worms and granular lids; of course I do get lots of other things, but of these three there is no end.



THE REV. LAURENCE B. RIDGELY

## CHRISTIAN LIVES IN CHINA

### VI. A TRAINER OF CLERGY

*By the Reverend Arthur M. Sherman*

#### *I. Conditions in 1898*

THE year 1898 may be said to mark a turning point in the history of the China missions.

Not only was the old stone wall of opposition to the "Yangren" (ocean men), as all foreigners were called, breaking down, and opportunities so long prayed for beginning to press upon our few missionaries, but also it may be said to be the year in which the Church in America awakened to the importance of its work in China. Eleven new workers were sent out that year—the largest number that had gone in any one year in the history of the China Mission. Best of all, this increase was not a temporary one, but from that day to this the

home Church has not failed to send out a continuous supply of reinforcements for the building up of Christ's Church in China.

For that is the work which our missionaries are sent to China to do. They are not only to preach the gospel to men and women who have never heard the name of the world's Saviour, but they are there to make the preaching of the gospel permanent and continuous. How are they to do that? When our early missionaries went to China they faced this question: "Shall we go personally and preach the gospel, or shall we prepare to raise up others to do so?" Of course, they must do both. They must first preach and win converts, but after that they saw that they must lay

the stress on the latter work. We have the best example for this, for it was the way in which our Lord did His work. In the early part of His ministry He gathered the multitudes around Him and preached to them, but as time went on He withdrew Himself more and more from the crowds, even with great difficulty, in order that He might spend the most of the time alone with His disciples, and fit and prepare them to propagate the faith.

Thus our mission, more than any other mission in China except the Roman Catholic, has always emphasized the work of training up a native ministry. This has been because the Church teaches the sacramental faith. We believe that it is not sufficient to train up catechists and teachers, but that in order to perpetuate the Church in China there must be a native ministry to administer the Word and Sacraments. This necessity has led us to this work. The strong position we have in China to-day is a consequence of our strong, though small, group of Chinese clergymen. Some other missions which used the foreign missionaries almost entirely in preaching to the heathen and as pastors of native congregations, realized, after decades of such work, that they had a very insufficient supply of trained natives. In spite of the number of converts, they were not much further advanced in planting the native Church than when they began. They still depended upon the coming out of enough foreign missionaries to carry on the work of caring for the congregations when the older men should have been withdrawn. When new workers failed to come, not only has the work failed to advance, but they have been obliged sometimes to close up large and promising fields.

On the contrary, although almost continuously undermanned with foreign missionaries, our work has made steady progress, and important new fields have often been occupied, not by

a resident foreign missionary, but by the alert and consecrated native worker.

We have said that the year 1898 marked a turning-point in the history of the China mission because of the new and henceforth unabated interest of the home Church in that vast field. Among the new workers who came out in that year was the Rev. Laurence Butler Ridgely. Looking back upon his coming we now realize that it meant much for the future quality of the native clergy, for his life in China has been spent largely in training students in theology. We read a few months ago in this series the story of Lindel T'sen and the group of young men of whom he was the type. This is the story of a man who has given up his life to raise up such men in the China Mission.

On his arrival in China Mr. Ridgely did not immediately take up the work of theological training. The Rev. Mr. Partridge, for many years the rector of Boone School, had been called to the bishopric of the new Japanese diocese of Kyoto. Mr. Ridgely took his place in Boone. This he gave up after a year or two, in order that he might devote himself to what we call evangelistic service; that is, the charge of some of the preaching stations and chapels in and about Wuchang. In 1903 he was obliged to retire from China for family reasons, but after two or three years these reasons being removed, he was reappointed for a special work.

## II. *Early Work at Wuchang Divinity School*

This special work was the leadership of the Divinity School in Wuchang, which was reopened in 1905. It had been closed for some years owing to lack of candidates for the ministry. That some were presenting themselves now was due to a significant forward step which was taken when a college course was added to

Boone School. This has proved to have had considerable influence upon the native Church. With no class of divinity students, the outlook for that Church is the early years of this century was not bright. It was a time when Chinese students who had some knowledge of English were in great demand and when they finished their school course they hurried off to business positions. But with the founding of the college course the outlook changed. The students who remained for it became more mature, more thoughtful, more ready for self-sacrifice; more able to respond to high ideals. The teachers were able to give in this lengthened period a truer conception of the Christian life under Christian surroundings and control, and the appeal for a fuller and intelligent surrender of the will to Christian service found a more ready response. All seven who graduated in the first college class in 1906 remained to help the mission in the face of inviting business prospects. Three of them entered the divinity school. From that day to this the Wuchang Divinity School has not been closed. There has been a small but steady stream of well educated young men who have given themselves to the preparation for the ministry. In Mr. Ridgely the Bishop found the right man to direct and guide this important work.

We must not think that we did not have native clergymen in China before this. In some ways we will never have better men than the few older Chinese in the ministry who were trained up in the days of our earlier missionaries. Bishop Graves and Bishop Partridge especially gave themselves to this work, and the men they taught are now fulfilling the splendid promise that they gave years ago of effective service for the Church. The training of any one of these men is a work of which any man might well be proud, and in itself would be result enough for a life invested in China.

But it has been only in the last eight years that we have felt the Divinity School in Wuchang to be on a permanent basis.

You will remember how in the article in this series on Mr. Lindel T'sen we read of his call to the ministry when a school boy, and how he gathered around him the St. Peter's Society, fourteen in all, who determined to serve Christ in the ministry of His Church, believing that they could best help their native land by lifting up Him who said: "And I, if I be lifted up, will draw all men unto Me." These are the young men who entered the Divinity School. The actual work of training young men has been much the same as the work in the divinity school anywhere, except that Greek and Latin have not been taught, the English subjects taking the place of the foreign languages. We hope that the day may soon come when we may have foreign teachers enough, and when the pressure of immediate need for men to supply actual waiting places will not be so great, so that some of the better qualified Chinese students may be enabled to study Hebrew and Greek as elective subjects. If this may not be practical in our own seminaries it may be in some high-grade union university center. We have not yet had the final translation of the Bible into the Chinese language, and we will not have until it is translated by some one who knows thoroughly the ancient languages of the Bible and Chinese, and this can only be a native of China.

The training of divinity students is of primary importance everywhere for the furtherance of Christ's gospel and the permanence of His Church. It is especially so in China in this day when that great nation is so rapidly awakening and coming into constant contact with the West from whom she so long held aloof. The divinity students of China will not only have to meet the attacks of oriental and heathen



TWENTY-ONE OF OUR CHINESE CLERGY IN THE DISTRICT OF HANKOW  
*The younger of these men received their training from Mr. Eldgely*



A VILLAGE VISITED BY THE "PERIPATETIC DIVINITY SCHOOL"

philosophy but also a Western materialism and agnosticism. Already China has been flooded with infidel literature from Japan written by Japanese, attacking the position of Christianity and the person of Christ. These writings are being translated into Chinese and finding a ready hearing among the younger generation of Chinese scholars who have flung aside both the beliefs and the moral restraints of their Confucian forefathers. Dean Ridgely has profoundly realized the importance of the work that has been committed to him and has endeavored to instruct his students in the principles of sound scholarship as well as to lead them to live in close personal relationship with the Master whom they have pledged themselves to serve. With the assistance of his fellow teachers, he has laid the foundation of the lives of clergymen of whom this Church may well be proud.

### *III. Practical Work with Students*

Mr. Ridgely has believed not only in theoretical preparation but in practical work for the students, giving them opportunities for this whenever possible. Once he took his whole class with him for an itinerating trip through the country around Wuchang

and sought with them to find the best method of approaching the individuals who had not yet heard of Christianity or to whom it was nothing more than a name. In addition the students have gone out on Sundays and at other times to assist in the churches in Wuchang and Hankow, gaining valuable knowledge by personal contact with the clergy and native Christians.

A unique opportunity of preparation for the ministry came to the students during the Revolution. When Wuchang was occupied by the army of the Revolution, the Divinity School moved over to Hankow. Throughout the war, with bullets flying around and even imbedding themselves in the walls of the houses, with shells singing overhead and bursting on the right hand and the left, the work of the Divinity School went on without interruption, while under Mr. Ridgely's direction, the students visited the improvised hospitals, ministering to the sick and dying soldiers and bringing to them the Message of the new life.

### *IV. New Work for the Sheng Kung Hui*

But excellent and necessary as it is, the work of the Divinity School in

Wuchang with its theological training largely in English, does not meet all the needs of the Chinese Church. From such a high-grade school, we hope that an increasing number of men, college graduates, will go forth to be the leading spirits in the development of the Chinese Church, well prepared for the important work of Christian apologists and leaders. China, however, is a vast country, and the need for Chinese clergy is increasing much more rapidly than they can be supplied from the group of young men who have had in Mission colleges sufficient English training to fit them for the work of Boone Divinity School. Like our bishops in the West, the bishops in China feel that in order to supply the immediate pressing need, they must make less rigid requirements in the matter of academic training if they are to secure enough men, otherwise well fitted for missionary work, for the ministry. There are often young men without our college training, like Liu Chin An,\* who will make excellent pastors, who have had a good Chinese education, and who are able to get close to their people in pastoral work. To meet this need, a theological seminary for the training of young men for the ministry in the Chinese language exclusively has become a necessity.

In 1912, the missions of the Church of England, the Church of England in Canada and the American Episcopal Church united in forming one church for all of China. They called it the Sheng Kung Hui. To serve the purposes of this Church, a Divinity School has been opened in Hankow for all of the Mandarin-speaking districts. It is a very important work and destined to grow into one of our greatest institutions in China, for the Mandarin-speaking part of China is by far the greatest part and it is the language of a vast majority of the people. You

may know that China, as far as the language is concerned, is divided something like the human hand. The Mandarin-speaking district is represented by the palm, and the five coast dialects by the fingers, only to make the analogy more perfect the fingers should not be longer than the first joint. The new Divinity School, which is the outgrowth of the training school for catechists, started so long ago by the Rev. Mr. Locke, one of our early missionaries in Hankow, situated as it is in the centre of the Mandarin-speaking district, will be the place for training students for the ministry from north, south and west China, representing the English, American and Canadian Missions. To this new work, Mr. Ridgely has been called, and to it he brings the experience gained from the school in Wuchang and from his own direct oversight of the evangelistic work in that great centre.

We may confidently look forward to the future of the Church in China. For the Chinese clergy, with their high spiritual ideals, their true-hearted devotion to the Cause of Christ and His Church, their already recognized power over their fellowmen, are the assurance of the continuation of the Church in China; but where we have a few tens of such men, we may and must have hundreds to meet the needs of a great people drifting away from their old religions and seeking, as many of them are to-day, something better.

Christ is laying His hand upon some of the finest young men in China and they are offering themselves for the Christian ministry. We may well envy Mr. Ridgely the great privilege God has given him—but we must do more than that, we must send some of our own best men to bear with him, by teaching and by translating English theological works, a part in this work of laying the foundations of what may be the greatest Church in the history of Christendom.

\*See Story of the Church in China, page 320.

# "A TRAINER OF CLERGY" IN CLASS WORK

## PREPARATION FOR THE LESSON

LET the leader read through very carefully the article on page 213 and determine what in it will appeal most to his class.

Two methods of teaching this material are suggested:

The first is for the leader to read the article and then in his own words to give the class a biographical sketch of the Rev. Laurence Butler Ridgely's life, which shall cover such points as these:

Who he is.

When he went to China.

Where he commenced his work.

What that work was.

What it has grown to be.

Who are some of his students?

Here recall the third life in the series ("Lindel T'sen, Priest," December, 1913) and bring out the salient features in that life that may reasonably have resulted from the influence of his teacher, Mr. Ridgely. Then say: "I am going to read you about one of his other students whom some have called 'the modern St. Paul of China.' After I have finished reading I will ask you to tell me why you think he is called by this title." Then read aloud to the class from "The Story of the Church in China," pages 320-322.

The second method suggested is this: Before reading the article give to each member of the class a numbered slip of paper on which is written a question from one of the four sections of the article. State that after the reading each person will write the answer to his particular question, and then the answers will be read aloud, which should be given in condensed form for the story of the life of the "Rev. Laurence Butler Ridgely, a Trainer of Clergy."

## THE FIRST FIVE MINUTES

Have a large map of China in full view of the class and ask each to write in his notebook or on paper provided beforehand by the leader:

1. The name of each Life studied so far.

2. Beside each name the name of the diocese in which each worked, and the bishop.

3. Name the city or town in which each lived.

Then state that today's lesson is about an American priest by the name of

Laurence Butler Ridgely, who has devoted his life to the training of Chinese priests.

## TEACHING THE LESSON

The following outline, under four divisions, provides topics for questions or discussion:

### I. Conditions in China in 1898.

1. What two facts mark the year 1898 in the China Mission?

2. In what respect has our Church in China definitely followed the methods of Our Lord?

3. Give a brief account of the coming of Mr. Ridgely to China.

4. What has been the chief work of his life?

5. What special preparation for this work did he have?

### II. Early Work at the Divinity School.

1. Show how the addition of a college course to Boone School has helped the native Church in Central China.

2. Who were the members of St. Peter's Society?

3. Where did they receive their theological training?

4. How did their studies differ from those of your rector?

5. Do Chinese need to study Greek, Latin and Hebrew? Why?

6. State all the reasons you can think of as to why Chinese students for the ministry need the best possible education.

### III. Practical Work with Students.

1. What practical training does Dean Ridgely give his students?

2. When Wuchang became the seat of the Revolution, what became of the Divinity School?

3. How did the war help to fit these young men for their future work?

4. What are some of the great needs of the Chinese Church which Wuchang Divinity School cannot supply?

5. What is being done to meet these needs?

### IV. New Work for the Sheng Kung Hui.

1. What great step forward for Christian work in China was taken in 1912?

2. What was opened at Hankow to promote the work of the Church?

3. Show in what ways this school differs from that at Wuchang.

4. What great advantage will it have?

5. What is the greatest need of the young Church in China?

# MEETING OF THE BOARD OF MISSIONS

FEBRUARY 11th and 12th, 1914

THE Board met in the Church Missions House, New York, on the morning of February 10th. Holy Communion was celebrated at 9.30 a. m. by the President, assisted by the Rev. Arthur M. Sherman. Immediately after the service the Board convened in business session and the roll was called. The representation was unusually good, thirty-seven of the possible total of fifty being present. Almost every one of the members elected by the General Convention was in attendance, and every Province had at least one representative.

The report of the Treasurer was not so encouraging as at the previous meeting. The advance in total gifts over the same date last year is less than \$2,000, whereas three months ago it was \$16,000. This would not be significant or discouraging except that the appropriations have had to be increased beyond last year. It is therefore most critically important that the Church shall at least raise the entire apportionment, which it fell short of doing last year by about \$300,000.

The District of Asheville asked the Board if it might be considered as the first applicant for the remaining portion of the Harold Brown Fund, set apart some years ago to encourage the missionary districts to become dioceses. The application was placed on file.

The Rev. H. R. Carson was given a power of attorney to receive, in behalf of the Board, St. Paul's Church, Panama Canal Zone, now standing in the name of the Bishop of British Honduras, and also given authority to arrange settlement with representatives of the United States Government for the purchase and sale of church buildings at Bas Obispo and Las Cascades.

The Treasurer next presented and

pressed upon the Board most earnestly the full question of the apportionment both for the current and coming year. In February, 1913, the Board, on the earnest representation of several dioceses, decided upon a change of date of the fiscal year from September 1st to December 1st, which in effect would make the next fiscal year begin from September 1st, 1914, and close December 1st, 1915. The Board, therefore, was compelled to face the question of an enlarged apportionment covering fifteen months. In view of the fact that the apportionment of the current year is not being raised in full a serious situation had to be faced. For the fifteen months' period it was inevitable that an apportionment twenty-five per cent. larger than the present one must be asked. The matter was discussed fully and earnestly. It was at length decided before the Board adjourned that the change of date of the fiscal year should not become operative at present.

The Board learned with great regret of the death of Mrs. J. L. Chapin of the Church Periodical Club, and adopted the following resolution:

*Resolved:* That the Secretary of the Board is requested to convey to the officers of the Church Periodical Club the sincere sympathy of the Board of Missions for the loss sustained by the Club in the death of its founder and executive secretary, Mrs. J. L. Chapin, and to assure the Club of the Board's profound appreciation of the aid given by it to the members of the Church's mission staff in all the fields.

The first hours of the afternoon session were devoted to a conference with Mr. John R. Mott, chairman of the Continuation Committee of the World Missionary Conference. Mr. Mott gave an inspiring and exhaustive review of the present missionary situation. Among other things Mr.

Mott asked whether the Board would be willing to unite with other Boards in meeting the expenses of certain general organizations which administer no missionary work in the field, but which aim to aid all Boards in securing volunteers and studying missionary problems, especially the Continuation Committee of the World Conference, the Board of Missionary Preparation, the Foreign Missions Conference of North America and the Student Volunteer Movement. The Board felt that it was not in a position, at this meeting, to give sufficient time to the consideration of the subject and therefore referred it to the Executive Committee with power to act.

A committee composed of Bishop Bratton of Mississippi, the Rev. Dr. Freeman of Minneapolis and Mr. George Wharton Pepper, appointed at the morning session as the result of the earnest appeal of the treasurer that vigorous efforts should be made to secure the giving of the full apportionment for the present fiscal year, proposed the following plan. It was unanimously adopted.

*Resolved:* (1) That the members of the Board from each Province are requested to communicate with the bishop of each diocese and district within the Province with a view to the bringing to his attention the present financial situation and offering cooperation in the raising of the apportionment in his diocese or district. Such cooperation should include the organizing of the diocesan committee auxiliary to the Board of Missions, or the vitalizing and reorganizing of such committee if one already exists and needs such stimulus. Every such group should be as representative as possible, and should have as its primary object the raising of the apportionment.

(2) That the choice of methods and means of work should be locally determined by each diocesan committee. An earnest recommendation should, however, be made that the following five suggestions be given careful consideration:

(a) That diocesan Church Clubs should be organized with a specific missionary purpose, or that such a

purpose should be urged upon Church Clubs already formed.

(b) That conference be sought with the committee upon the Country-wide Preaching mission with a view to the effective presentation of the missionary cause.

(c) That all or part of the Easter Offerings in parish churches be converted into Thank Offerings for the extension of the Kingdom, wherever this can be done without endangering the efficiency of existing envelope systems.

(d) That each diocesan committee should assume the function of a local publicity committee to disseminate missionary information, through the distribution of THE SPIRIT OF MISSIONS and other literature supplied for the purpose.

(e) That whenever local conditions permit, the duplex envelope system should be urged upon the attention of each rector and vestry and they should be earnestly advised to undertake or to permit the "Every Member Canvass."

(3) That the work of personal communication between the individual members of the Board and every such diocesan committee be seriously undertaken and systematized, in accordance with a plan to be formulated by the Secretaries and the Treasurer.

(4) That since even after full payment of the current apportionment a sum approximating \$40,000 will still be needed to restore the reserve fund of the Society temporarily withdrawn to meet current needs, each diocesan committee be requested to undertake the responsibility of raising a proportionate part of this sum.

The Board unanimously adopted a resolution, expressing its thanks to the members of the American Council for St. Luke's Hospital, Tokyo, and the members of the Woman's National Council, for the admirable way in which they are co-operating with the Board of Missions to secure the development of the present St. Luke's into an international hospital in Tokyo.

Notice of the election of the Rev. Edward H. Eckel by the Provincial Synod of the Southwest as Secretary for the Board of Missions of that Province was received. Mr. Eckel's election was confirmed by the Board.

Notice was received from the Presiding Bishop that he had accepted the resignation of the Right Rev. A. W. Knight, D.D., from the supervision of the Church in Haiti, and had appointed the Right Rev. Charles B. Colmore in his place.

At 9.30 on Thursday morning the Board met for its final session.

The Rev. W. F. Faber, D.D., of Detroit, was elected a member of the Board to fill a vacancy in the Fifth Province. Mr. R. C. Pruyn, of Albany, was elected to fill a vacancy in the Executive Committee in the place of Mr. W. R. Stirling.

Archdeacon Stuck deeply stirred the members of the Board by his account of the condition of the Indians of the interior of Alaska, resulting from the introduction of liquor and disease by the vicious white element. An abstract of the archdeacon's statement was ordered sent to all members of the Board with the request that they would use their influence to secure the righting of existing wrongs.

After careful discussion the Board adopted the following resolution with

regard to the future use of undesignated legacies:

**RESOLVED:** That 10 per cent. of all undesignated legacies be set apart, whether there be a deficit or not, for the equipment of the Church's permanent plant in the Mission field, with the expectation that an additional 10 per cent. shall be set aside each year for ten succeeding years, with the understanding that until further action be taken the amount so set aside shall be used only for equipment in the continental domestic field.

The closing part of the session was devoted to a most earnest and helpful consideration of the Board's duty toward raising the funds needed for the work. Plans were proposed and suggestions made looking to an active participation by every member in an effort to secure the giving of the full apportionment of the present year.

On invitation of the Bishop of Minnesota the Board agreed to hold its autumn meeting in Minneapolis in connection with the primary synod of the Sixth Province, and fixed October 9th as the date.

The Board then adjourned to meet on May 13th, at the Church Missions House, New York.

## ANNOUNCEMENTS CONCERNING THE MISSIONARIES

### Alaska

At the meeting of the Executive Committee on February 10 the appointment was made, at the request of Bishop Rowe, of Mr. Guy H. Madara, a member of St. Paul's, Chena, who is already in the field.

### Anking

At the meeting of the Executive Committee on February 10 the appointment was made, at the request of Bishop Huntington, of Mr. James H. Pott, son of the Rev. F. H. L. Pott, D.D., of St. John's University, Shanghai.

### Cuba

At the meeting of the Executive Com-

mittee on February 10 the appointment was made, at the request of Bishop Knight, of Miss Helen Edna Loth, who is already in the field.

### Hankow

Dr. and Mrs. C. McA. Wassell sailed from San Francisco on *S.S. Manchuria*, February 12.

Miss Ruth Kent and Miss Helen E. Hendricks sailed from San Francisco on *S.S. Manchuria*, February 12.

### Kyoto

The Right Rev. H. St. G. Tucker and family sailed from San Francisco on *S.S. Manchuria*, February 12.

Miss Leila Bull returning after fur-

lough and Miss Louisa Barton Myers sailed from San Francisco on S.S. *Manchuria*, February 12.

#### The Philippines

Miss Katherine Buffum, Miss Grace Butterfield and Miss Katherine M. Tryon sailed from San Francisco on S.S. *Chiyo Maru*, January 27.

The Rev. Robb White, Jr., on regular furlough, arrived in New York, on S.S. *Prinz Friedrich Wilhelm*, February 10.

#### Porto Rico

Miss Leonora M. Kelton and Miss Etta L. Robbins sailed from New York on S.S. *Brazos*, February 7.

#### Shanghai

Mr. John A. Ely sailed from Vancouver on S.S. *Empress of Russia*, January 29.

The Rev. Dr. E. L. Woodward, on regular furlough, left Shanghai, January 9; arrived Richmond, Va., February 6.

#### Tokyo

Miss Flora M. Bristowe, returning after furlough, arrived from England on S.S. *Olympic*, February 1.

Miss B. E. Babcock, on regular furlough, arrived in New York on S.S. *Prinz Friedrich Wilhelm*, February 10.

## MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

#### The Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

#### Secretaries of Provinces

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Center, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 1535 Leland avenue, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward H. Eckel, St. Joseph, Mo.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

#### Alaska

Rev. Hudson Stuck, D.D.

Miss Florence G. Langdon.

Miss Agnes Huntoon (in Province V.).

Mr. C. W. Williams (in Province V.).

#### Brazil

Rt. Rev. L. L. Kinsolving, D.D.

Rev. W. C. Brown, D.D.

#### China

Rev. Arthur M. Sherman (presenting the New China Fund).

#### HANKOW

Dr. Mary V. Glenton.

#### SHANGHAI

Mrs. John A. Ely.

Rev. P. N. Tsu.

#### Japan

#### TOKYO

Miss Irene P. Mann

#### Philippine Islands

Rev. E. A. Sibley (in Province V.).

#### Porto Rico

Ven. R. S. Nichols.

#### Work Among Mountain People

Rev. S. L. Tyson, of Sewanee, Tenn. Address, Bay Shore, N. Y.

#### Work Among Indians

Mrs. Baird Sumner Cooper, of Wyoming. Address, The Toronto, Dupont Circle, Washington, D. C.

Miss Alice M. Beath, of Wyoming. Address: 747 N. 40th Street, Philadelphia, Pa.

#### Work Among Negroes in the South

Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Ven. James S. Russell, of the St. Paul Normal and Industrial School, Lawrenceville, Va.

Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

# THE WOMAN'S AUXILIARY

## TO THE BOARD OF MISSIONS

### THE WOMAN'S AUXILIARY, ST. JOHN'S, KETCHIKAN

*By Norah B. Harnett*

The Woman's Auxiliary in Ketchikan is one of those branches where the parish guild and the missionary society are combined, and where the leaders have to guide the women along both missionary and parochial lines. We should like to hear from those experienced in this method what they think to be its advantages and its disadvantages.

THE Woman's Auxiliary No. 1, of St. John's Church, Ketchikan, was organized by Miss Smart. I found the following account of their first meetings:

On November 8, 1911, four women met with me in the afternoon at St. John's School. It had been hoped that we might organize on that day, but we decided instead to tell as many more women as we possibly could during that week, with the view of organizing the Auxiliary later.

November 15, 1911, there were present eleven women, besides the teacher. The general workings of the Woman's Auxiliary were explained. We decided that we must be a guild and a branch of the Auxiliary in one, as our local needs of moral help and neighborly care are most pressing. We decided to meet each week. Also the teacher of the school was elected to "take charge of everything," which term was to include the duties of Secretary and Treasurer. The Secretary then appointed a committee, consisting of two Thlingets and two Zimshians, to visit and report the sick, as well as to find the reason why any child was absent from school. Our devotional study was the "General Confession." We also learned the first two verses of hymn 249.

Under Miss Smart's helpful guidance the devotional study was continued each week, and on November 29, when Miss Smart says "a most interesting meeting" was held, it was decided to sew at the meetings. Plans were made for giving a tea the following Saturday afternoon; the proceeds to be used to buy material. The tea was held and over five dollars cleared.

Meetings were held regularly through the winter. The committee for visiting the sick did good work. Many warm garments were completed for the sale. This sale, first proposed at the November meeting, was more fully discussed in March. Tables for cake and candy and also ice cream were planned. It was their wish to have the sale at Easter time, but after Miss Smart's death the women simply met and sewed on the unfinished garments, waiting for a leader.

In September, 1912, they gathered once more. At our second meeting one of the women said: "If you will bring over a tea kettle to-day we will provide the rest of the things for a tea party after the meeting." This tea had been planned early in the summer, when they first heard that the new teacher was coming. Of course, I secured the tea kettle. After laying aside our work, we held the devotional service. The women sang clearly and sweetly



*St. John's Branch, Ketchikan*

the Auxiliary hymn, many having learned all the verses. We then gathered at the children's long table and became so much better acquainted as we chatted together over the teacups. It seemed queer to hear them talking away so earnestly to one another in their own tongue. One or two women acted as interpreters for me, so that we might all join in the conversation.

Meetings were again held each week and work on the garments progressed rapidly. They made aprons, dresses and underclothes.

Another party was given later, which was well attended by both Thlingets and Zimshians. I was asked to make a "speech" and explain our work, for which we needed more money. My "speech" was then interpreted by one of the Zimshian men. We cleared eight dollars.

More material was bought and plans were quite definitely made for a November sale, when the measles overtook us. This kept many at home. The few who could come worked on the garments, "putting on the finishing touches," as one woman remarked. We used the scraps for warm quilts. Several dainty aprons were made from remnants of dimity and lawn. All the work had to be done by hand, as we have no machine, and I am sure no band of women ever had a neater pile of clothes than we had. At each meeting I read something of interest from the SPIRIT OF MISSIONS and we learned several more hymns. No. 342 was a general favorite, several saying that

they wanted to know all the words. I explained the Auxiliary prayer, and all who could said the prayer with me at each service.

After the fishing season opened, in May, the natives began earning money, so we held our sale on the second of July. The children had decorated the schoolhouse with ferns and wild flowers, and the women had made their own booths, trimming them with red crepe paper. The native people came in large numbers, the room being crowded all the afternoon. The women cleared forty dollars. They planned to keep half the money for their sewing machine. The rest they are sending for their share in the United Offering. I explained it very carefully, and the women seem to understand what it will be used for. We have decided to use the United Offering prayer this fall. Though many are working in the canneries the interest still is shown by those here.

May our little circle of earnest workers receive the best wishes and prayers for their work during the coming year from many in the Auxiliary at home. We may not be able to study about missions as well as you do, but in our small way we do what we can to forward Christ's kingdom.

Where do I send for the small leaflets which contain the Woman's Auxiliary collects? I want some more to give out during service, that those who can read may be able to join in the prayer with me.

## A FINAL REVIEW

OUR review of the Triennial of 1913 is drawing to its close. Month by month we have set some of its details before our readers. In this number we give some final gleanings. On October 20 Miss Langdon of Tanana made the last of our noontday missionary talks. We give a brief record of her words:

### MISS LANGDON'S STORY

I once asked Miss Carter, before she left St. John's in the Wilderness, how she handled the work since her companion had left. "The work begins Sunday, with services," she said, "and it ends with the scrubbing brush on Saturday, and I consider one as much a part of God's work as the other." The whole idea of "being a missionary"

is very fast disappearing in Alaska. My duties, for instance, are those of a house-mother, a doctor, a nurse and also a policeman, and once a week I go to church. I have had to go to the village to stop a fight between drunken Indians. One can always control them because the moral strength in them responds to one's own.

The following is a program of my Sunday: At ten o'clock, after having given the children their breakfast, I go to the church to see that it is ready; then Sunday-school; then harness up the dogs and come home and get another hurried meal for the children, and then go down to the church for the second service. The next morning I must be up early enough to get the children to school. While the children are away I usually do the wash; then luncheon at 12:15. But from ten to twelve the Indian people are coming in for the dispensary work—sometimes twenty or thirty of them. Then washing does not get done, and there is no luncheon. At two o'clock the Indians come to go down to the clothes-room, but very often there is not time for this, and I have to send them away. From two to four I receive Indians for anything they want. At four the children come back, and very often they are sick, and then there is treatment to be given, and medicines must be given out. Time goes on, and the evening comes, and I get dinner. Dinner is simply what I have time to get. In the evening I try to gather with the children for a few minutes before bed. It is then I sometimes have time to do a little writing, but these occasions are rare, as the Indians usually come up.

Once some one sent me a parcel of clothing for the mission, and registered the package, so that the return card showed that it had been received, thus making it unnecessary to write. I was so delighted at this idea, that I sat right down and wrote that woman a long letter!

Sometimes I have had to meet the needs of the different missions with my own money, but the money has been refunded in every case. In this way I have built a hospital room and a dispensary room. In the three years since we have had this hospital, there have been more than 5,000 cases. If one woman alone can carry this on, just imagine what it might be if there were a trained nurse and a doctor, with real hospital equipments! Cannot you add to the various gifts of life and money, the gifts of those whom you love the best? It is easier to give one's self than it is to spare a loved one.

On October 21, missionaries, Auxiliary officers, and secretaries were asked to tell what the Triennial had been to them. From many experiences we quote the following:

From Miss Ross of Wyoming:

I feel that the Triennial must have meant a great deal to all the missionaries who attended it. We have come a long way to be present, but we are more than repaid for our long journeys. To me the first and most prominent note of the Triennial has been the feeling of unity. The United Offering which was made the first day was not only of money, but of life. We have had the feeling that we are a part of one great army working together, and the missionaries who go out, go not only in their own strength, but with the knowledge of your prayers, the prayers of the women of the Church, behind them, and with the sense that we are not working alone, each in his or her own corner, but with the interest and inspiration of all.

Another great advantage has been the coming back and meeting of people who have the same problems as we have ourselves. Some times a missionary thinks her life is removed from the lives of others, simply because of the geographical position she holds in the world. She is placed on the firing line to represent the Church, and there are few who can have her point of view and her problems. To come to such a meeting as this is to meet others who have the same point of view and problems. Miss Langdon's talk brought this home very forcibly.

Then people have been so good to the missionaries. They have sent gifts of money and missionary boxes. I know that the mission in which I have been interested could not have met its Christmas demands without the wonderful boxes which were sent. These have been acknowledged, of course, but the personal touch has been lacking. But as soon as the people who prepared the boxes knew who we were and where we came from, they have come to us and introduced themselves, exclaiming that they were the people who sent us the boxes, and so we have found our friends. And we have made new friends: friends from the same part of the country, friends from all the different mission fields, people who by meeting us have become interested in our field. It is very hard to take an interest in a remote place, merely from a printed report, but

to see someone from such a place adds stimulus and interest to that special work.

And then perhaps the greatest thing of all is the coming back to the privileges of the Church, because in the mission field we do not have the great opportunities for spiritual growth and uplift that we get in meetings like these—the study classes, the services, the chances for talks with others, the quiet hours so fittingly named. It has been brought home to us again and again that our only reason for being in the mission field is as servants of Christ. Everyone of us in the rush of duties has put the physical first, but it is when the poor and the sick come to us that we feel the absolute necessity of alleviating their suffering by spiritual sustenance.

And so we feel that Bishop Lloyd struck just the right note when he pointed out that our work must be free from self-seeking. Let us all take that thought back with us, that our work is not for self-seeking, not for the wonderful things we may do, but just for Christ's service, just to bring others to Him, just to show in everything we do the Father, we being the only interpreters God has put before our fellowmen to show what the Life of the Father really is. So the Triennial has made us very humble, by showing us that we do need more and more this grace of God to help us uplift men along all lines, but particularly to bring them to the Father. The missionaries here would all ask that as they go forth again you would remember them, their trials, their troubles, their imperfections, in your prayers. Missionary work is not a sacrifice, but it is needed for the people who go into it to have the strength which comes through prayer, that they may represent the Christ Life.

These are the things which have meant most to me in this Triennial and I thank God that it has been my opportunity to be here.

From Deaconess Adams of Southern Virginia:

It is very hard indeed to express what the Triennial has meant to one who has never been to one before. I saved up my vacation in order to be able to spend it in this way. Some of my friends who could not know what such a meeting would be asked me why I did not take a real vacation, but no one can realize how, as each day has passed and the many interests have crowded upon me, my capa-

city for interest and enjoyment and stimulus have increased. No pleasures of the world, no mere passive rest could have helped as these meetings have done. I feel that I might almost be likened to an engine which has made a long run, and, on being filled with water and fire and coal, is ready to begin its work anew: so I mine, with new vigor and new health of mind and body.

There has been the feeling of the family about it all; the consciousness that we have met as God's children. Also, your appreciation of what we have tried to do in the mission field makes us feel very humble, because we know that we have not always done as much as we might, that perhaps we have allowed ourselves to become weary and a little careless. And so we are going back with the resolution to earn fully the confidence and trust of the people who have held up our hands, who have helped us and who are praying so earnestly for us in our work.

From Miss Bull of Kyoto:

The Auxiliary in Japan has grown much since it was started with two branches twenty-four years ago. The Third Triennial of the Woman's Auxiliary of the *Nippon Sei Ko Kai* is to be held next spring, and the feature of the present Triennial, which has touched me the most and which I would introduce at the Japanese Triennial, is the leaflet put into the hands of those who came to the United Offering Service at the Cathedral, to be used just before participation in the Holy Communion. The Japanese ladies feel very strongly about the reverence urged in that, and in all Japanese churches we try to have a perfectly quiet entry and a period of meditation before the administration of the Sacrament. And so I hope to have this or a similar leaflet to be distributed at such services next spring. I ask for the prayers of the American Auxiliary that the Japanese Triennial may be as nearly as possible like this one, for the Japanese Church.

## AFTER THOUGHTS

From Brazil:

What an inspiration the meetings during the Convention were! It is encouraging to feel that their influence is radiating to greater distances each week.

*From Chicago:*

My first Convention was a wonderful experience, and I wish you had been here last week to hear Mrs. Greeley, Mrs. Butler and Miss Hough-teling telling about it all at a neighborhood meeting held for that purpose at St. Paul's.

*From Colorado:*

Here I am back in the harness again, ready for the winter's work.

I cannot tell you, though I shall make the attempt, how much the Triennial meant to me—how much of broadened vision, of inspiration and of "humbled" enthusiasm it gave me. Surely, however inefficient and unskilled I may be, I cannot fail to be of greater service than before.

*From Erie:*

On Friday, the 5th, the women's societies of the parish are going to combine their meetings and give me the opportunity to tell them my impressions of the General Convention. As it was my first, I am quite excited over it, and want to make the most that I can of having our women together. It will be a good time to distribute the United Offering prayer cards, so if you will please send me fifty of them, I will see that they are well placed. And if you have any printed matter relating to St. Luke's

Hospital and St. Mary's School and the proposition to buy more land and to put up new buildings, I would be very glad to have a few copies, say twenty of each, and I will send them out to the organizing secretaries.

*From Maryland:*

The remembrances of our Triennial make me want to drop an offering in my blue box whenever my thoughts go back to that blessed experience.

*From Massachusetts:*

I think it was by far the most spiritual and inspiring Convention I have been to. I rather dreaded having it in New York where there is so much outside to divert one; but, on the contrary, people knew New York so well, they didn't have to go sight-seeing, and one seemed to live and breathe the Church and its blessings, and each one of us felt a keen responsibility to set before others what we had been privileged to hear.

Mr. Pepper's address at the mass meeting still rings in my ears: "What are you going to do about it?" Well, Massachusetts is going to try to do something.

We are very busy talking Convention in the different parishes. Everyone is so interested, and the United Offering has already begun to come in.

## NOTES ON A NORMAL CLASS ON EMERGENCY IN CHINA

*Conducted During the Triennial by Miss E. D. Corey, of Massachusetts*

**O**UT of a working class of fifteen members there were eight diocesan officers, either presidents or vice-presidents, who are actively engaged in missionary education.

They all expressed their firm belief that mission study is, next to prayer, the most efficient instrument the Woman's Auxiliary has in increasing and strengthening its work. They

also were strongly of the opinion that mission study classes should be parish classes, the attitude of the Woman's Auxiliary to be that of giving, educating, leavening the whole parish in missionary principles and work, and not chiefly that of absorbing members for regular afternoon Auxiliary meetings. Membership was sure to increase in this way naturally and to be of real value.

When asked for practical results which they as leaders should strive for, the following were given:

To bring out clearly the fact that the duty of prayer and study is as important as sewing; to have an educational secretary in every parish; to show people that study and prayer can profitably replace the sewing machine at certain times in the year; to make people realize that all belong to the Church for purposes other than to occupy a pew on Sunday; to lead the Woman's Auxiliary to realize its responsibility to reach the very limits of the parish with the call for helpers for the Board of Missions.

The results that the members had individually and collectively gained from the class were stated as follows:

## THE FEBRUARY CONFERENCE

**A**FTER service in the chapel there gathered in the Board room representatives from the following branches: Bethlehem, one; East Carolina, one; Indianapolis, one; Long Island, three; Missouri, one, Junior; North Carolina, one; Newark, two, one Junior; New Jersey, one; New York, four, one Junior; Pennsylvania, four. Miss Cheshire of North Carolina presided, and Miss Tillotson was introduced to the conference. Mrs. Pancoast of Pennsylvania reported progress of the committee for St. Luke's Hospital, Tokyo, and Mr. Sherman of Hankow on the effort for St. Mary's Hall.

The conference on the subject for the day was conducted by the Secretary and was introduced by the following questions, which may serve as suggestions for conferences elsewhere on the same subject:

1. What is the greatest difficulty which you have met in establishing the study class in your diocese or parish?

2. Which seems to you the more difficult to find—a class for a leader or a leader for a class?

3. Is the study class a possibility for the small parish?

4. If not, what substitute can you suggest?

The class had proved to be a corporate mission of help; it had awakened a more active desire than ever before to give one's self for Christ's work; it had awakened a deeper realization of the power of prayer; shown the importance of prayer and the Bible; called to leadership and personal responsibility; awakened a definite aim; the desire to have classes at home; to do something; to study more; the sense of the joy of service; the realization that one does not know anything; it had given strength; given moral courage; shown weakness in one's work—too much emphasis on information; shown importance of the systematic management of a class; the importance of results connected with mission study; the importance of activities following information; the importance of training for teaching.

5. Should the Auxiliary branch be content with forming one study class among its own members?

6. If not, how can the number of study classes be increased in the parish?

7. Suggest ways in which mission study can be carried into the different parochial organizations?

8. In your parish has mission study increased gifts for missions? If not, why not?

9. Has your parish or diocese ever paid the expenses of a delegate to a summer conference? Suggest plans for bringing this about.

10. What can your Auxiliary do to strengthen mission study in your parish?

Discussion of these questions brought up the following experiences: Difficulties—Insufficient grasp of what is required by mission study; timidity excited by the idea of study; indifference; too many other interests; ignorance of what mission study might be in a parish; the feeling on the part of old workers in the Woman's Auxiliary that they know all there is to know about missions; the securing of classes; the securing of leaders (the second difficulty was felt to be much greater than the former). And these difficulties can largely be overcome if the branches of the Auxiliary would feel they must undertake this work

because it is set before them by the Board of Missions and the Woman's Auxiliary as a whole, and are greatly lessened when the rector takes the lead in the matter and inspires by his own interest and example.

The smallest parish should not be prevented from having a study class, since two are a sufficient number to make a class possible; but where regular study cannot well be undertaken, there may be simple missionary meetings where questions for discussion can be brought up, programme meetings, current events classes, discussion on the most important articles in the SPIRIT OF MISSIONS, texts from the Bible brought in applicable to subjects being discussed or read.

The parish branch should not be content with one study class simply among its own members. In one diocese an educational day has been held, at which, after a celebration of the Holy Communion, three study classes were held, followed by noon-day prayers and a missionary meeting. As a result many mission study classes were formed in parishes which previously had none.

Parish study classes should consist of members from the different parish organizations. In one parish an open meeting is held once in three months, to which the men of the parish and all friends of the members are invited. Mission study can, of course, be introduced into the Sunday-school by means of the teachers who, as members of the Auxiliary, have become familiar with it. In North Carolina a mission study class has been started in the diocesan boarding school, the lady principal leading the class of thirty girls from nine different dioceses. A similar plan has been introduced in a school in Lexington, Ky.

To get leaders it was suggested that every leader should look for the most promising in her class and report her to the diocesan educational secretary, who should ask her to join a normal

class. The leader should do personal, aggressive work and those who are interested, but might not be good leaders, may become promoters, seeking for the best material. The study classes should be graded so that one person having greater intelligence in the matter than others should not do all the work.

The possibility of meeting the expenses of a delegate to a summer conference where normal instruction can be given was suggested. This can be done for a small sum, and might be a work which one member of the Auxiliary in a diocese would like to undertake.

What the members of study classes shall do after they become interested is a most important question. In one instance, a list of communicants of the parish has been divided among a committee, to visit them personally in order to arouse a greater interest; in another a missionary student, when spending her winter in the South, formed a study class in her temporary home. The missionary students may by the expression of their interest gain more general information for the parish through missionary sermons and visits from missionaries.

## THE MARCH CONFERENCE

THE March conference will be held on Thursday, the 19th, in the Board Room at the Church Missions House, preceded by a celebration of the Holy Communion in the Chapel, at 10 a. m.

Subject of the conference, "In what ways may the Woman's Auxiliary influence the gift of life for service in the Mission Field; and how may such a gift be made a part of our Triennial United Offering in 1916?"

Officers unable to attend are asked as soon as possible to send their thoughts or plans upon this subject to the Secretary of the Woman's Auxiliary at the Church Missions House.

## THE JUNIOR PAGE

### THE USE OF LEAFLETS

IT has been a pleasure to have at least some requests for the new Junior prayer card because readers had seen the notice in *THE SPIRIT OF MISSIONS*, for it is cheering to know that notices put in this page do reach the eyes of some Junior leaders! There are several new leaflets ready. The regular list will be found in the usual place in the magazine, but perhaps we might add a word of explanation.

The first edition of the Junior Book has been used up, and this has furnished an excellent opportunity for a revision. A number of changes were made necessary by the Triennial, but the best change is the enlargement of the book by the addition of much more material on manual work. Last year the Massachusetts Junior leaders, under the direction of Miss Buchan, had a class on manual work, and in the course of these lessons they made very full typewritten notes, and Miss Buchan has kindly arranged these notes and they are to constitute the chapters on manual work. This new book is just going to the printers, and we hope it may be ready before very long. It is intended that it shall take the place of all leaflets for leaders. We have tried to include in it all material which leaders may need, reprinting as parts of the book leaflets which were prepared for them. For instance, Mrs. Smart's paper on mission study and much of Mrs. Hobart's leaflet on prayer (the part for leaders) will be found in the chapters devoted to those subjects.

This will mean that such leaflets as are printed can be prepared for the *members* of the Junior Department, and they are now arranged with regard to the grading introduced at the Triennial.

For general use there are: The Junior Collect, and the leaflet, "The Junior Department—What it is;

Where it should be; How to organize it." Then for Section One, "The Little Helpers," there are "The Origin of the Little Helpers" (unchanged); "Little Helpers, All Aboard!" (unchanged); "A Letter to the Members 1913-1914"; "A Letter to the Leaders 1913-1914"; Prayer Card for the Leaders (a new one); "Directions to Leaders." This last has been revised from the old one, and is somewhat changed.

For Section Two—Girls from eight to sixteen—there are: "Your Share"—a general leaflet; "The Question in 1913—The Answer in 1916," a United Offering leaflet. On prayer, the part of Mrs. Hobart's leaflet entitled "The Junior Auxiliary in Prayer," will soon be ready.

For Section Three—Girls from sixteen up: "One Army—Two Departments" (unchanged; a general leaflet); "Your Part in the United Offering Service of 1916" (a new United Offering leaflet).

A certificate of membership for the Little Helpers, and certificates of transference from Sections One and Two are being prepared, and it is hoped that they will be a help to the leaders.

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*What do you think of this suggestion from Maryland?*

"If I am not mistaken, the Junior Department will be twenty-five years old in the fall of 1914. Would it be possible to have a silver birthday celebration then? I thought each branch, possibly each Junior, might make a silver offering, over and above the actual pledge, and that the entire amount might be given as a birthday gift, either to some special such as St. Mary's Hall, Shanghai, or for general educational or hospital work among children. I wish we could raise twenty-five thousand for St. Mary's Hall. I wouldn't scorn twenty-five hundred!"

# ACKNOWLEDGMENT OF OFFERINGS

## TO APPLY TO THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1913, to February 1st, 1914.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1913-14	Amount Received From September 1st, 1913, to Feb. 1st, 1914	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1913-14	Amount Received From September 1st, 1913, to Feb. 1st, 1914
<b>DEPARTMENT I.</b>			<b>DEPARTMENT IV.</b>		
Connecticut . . . . .	\$55,186	\$11,363.81	Alabama . . . . .	\$7,465	\$275.19
Maine . . . . .	4,869	453.29	Atlanta . . . . .	5,127	886.41
Massachusetts . . . . .	75,044	20,036.85	East Carolina . . . . .	3,674	607.67
New Hampshire . . . . .	5,644	656.86	Florida . . . . .	4,388	531.90
Rhode Island . . . . .	20,051	4,321.75	Georgia . . . . .	3,883	235.33
Vermont . . . . .	4,691	1,224.26	Kentucky . . . . .	7,698	1,403.48
W. Massachusetts . . . . .	14,016	2,227.42	Lexington . . . . .	2,369	215.05
	\$179,501	\$40,284.24	Louisiana . . . . .	8,032	1,580.57
<b>DEPARTMENT II.</b>			Mississippi . . . . .	4,935	249.50
Albany . . . . .	\$26,042	\$3,648.18	North Carolina . . . . .	5,381	638.40
Central New York . . . . .	21,942	4,376.19	South Carolina . . . . .	7,706	975.86
Long Island . . . . .	63,124	7,221.59	Tennessee . . . . .	6,937	717.19
Newark . . . . .	41,517	5,449.92	Asheville . . . . .	3,041	435.49
New Jersey . . . . .	28,465	4,491.13	Southern Florida . . . . .	1,798	.....
New York . . . . .	266,389	44,382.13		\$71,432	\$8,752.04
W. New York . . . . .	26,026	5,651.38			
Porto Rico . . . . .	189	.....			
	\$473,694	\$75,220.52			
<b>DEPARTMENT III.</b>			<b>DEPARTMENT V.</b>		
Bethlehem . . . . .	\$17,067	\$2,573.52	Chicago . . . . .	\$45,203	\$5,857.11
Delaware . . . . .	4,834	1,513.13	Fond du Lac . . . . .	3,620	333.82
Easton . . . . .	2,586	249.45	Indianapolis . . . . .	4,424	499.47
Eric . . . . .	5,601	454.64	Marquette . . . . .	2,210	153.02
Harrisburg . . . . .	10,867	1,091.15	Michigan . . . . .	16,740	4,483.54
Maryland . . . . .	29,917	5,634.75	Michigan City . . . . .	2,503	120.22
Pennsylvania . . . . .	147,331	28,088.22	Milwaukee . . . . .	12,893	1,033.92
Pittsburgh . . . . .	24,157	3,345.67	Ohio . . . . .	24,693	3,119.53
Southern Virginia . . . . .	18,165	1,556.25	Quincy . . . . .	2,352	336.88
Virginia . . . . .	14,358	4,223.27	Southern Ohio . . . . .	14,722	2,801.68
Washington . . . . .	22,266	2,881.84	Springfield . . . . .	3,287	.....
W. Virginia . . . . .	6,356	1,769.94	W. Michigan . . . . .	6,170	\$49.18
	\$301,505	\$53,381.83		\$138,817	\$19,588.37

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1913-14	Amount Received From September 1st, 1913, to Feb. 1st, 1914	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1913-14	Amount Received From September 1st, 1913, to Feb. 1st, 1914
DEPARTMENT VI.			DEPARTMENT VIII.		
Colorado.....	\$9,054	\$427.62	California.....	\$11,528	\$1,353.04
Duluth.....	3,413	502.12	Los Angeles.....	12,132	271.59
Iowa.....	8,228	747.18	Olympia.....	4,666	249.37
Minnesota.....	13,169	1,405.84	Oregon.....	3,603	384.27
Montana.....	4,504	627.29	Sacramento.....	2,273	.....
Nebraska.....	4,198	413.57	Alaska.....	1,000	242.56
North Dakota.....	1,678	89.50	Arizona.....	846	252.95
South Dakota.....	2,300	619.22	Eastern Oregon.....	715	400.00
Western Colorado.....	594	44.80	Honolulu.....	2,135	.....
Western Nebraska.....	1,344	236.22	Idaho.....	1,647	100.00
Wyoming.....	1,465	68.60	Nevada.....	982	9.06
	\$49,947	\$5,181.96	San Joaquin.....	1,028	12.70
			Spokane.....	1,995	367.19
			The Philippines.....	500	.....
			Utah.....	937	.....
				\$45,987	\$3,642.73
DEPARTMENT VII.					
Arkansas.....	\$3,422	\$507.00	Anking.....	\$200	\$50.99
Dallas.....	2,517	351.19	Brazil.....	250	.....
Kansas.....	3,955	498.83	Canal Zone.....	200	14.05
Missouri.....	13,160	2,723.37	Cuba.....	840	10.00
Texas.....	5,515	1,778.20	Haiti.....	.....	.....
West Missouri.....	5,852	241.75	Hankow.....	250	.....
West Texas.....	2,115	102.47	Kyoto.....	160	.....
Eastern Oklahoma.....	966	150.42	Liberia.....	420	297.21
New Mexico.....	964	130.35	Mexico.....	420	.....
North Texas.....	406	38.00	Shanghai.....	250	.....
Oklahoma.....	1,110	225.39	Tokyo.....	330	4.69
Salina.....	919	128.91	European Ch.'s.....	1,680	14.20
	\$40,901	\$6,875.88	Foreign Miscell.....	.....	.....
				\$5,000	\$391.14
			Total.....	\$1,307,784	\$213,318.71

## OFFERINGS TO PAY APPROPRIATIONS

SOURCE	TO FEBRUARY		INCREASE	DECREASE
	1, 1914	1, 1913		
1. From congregations.....	\$163,066.90	\$163,384.03	.....	\$317.13
2. From individuals.....	19,770.75	25,870.71	.....	6,099.96
3. From Sunday-schools.....	4,598.36	4,128.95	\$469.41	.....
4. From Woman's Auxiliary.....	25,882.70	24,044.90	1,837.80	.....
5. From interest.....	40,980.48	36,376.61	4,603.87	.....
6. Miscellaneous items.....	3,349.27	1,917.62	1,431.65	.....
Total.....	\$257,648.46	\$255,722.82	\$1,925.64	.....
7. Woman's Auxiliary United Offering.....	30,000.00	30,000.00	.....	.....
Total.....	\$287,648.46	\$285,722.82	\$1,925.64	.....

## APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1913, TO AUGUST 31ST, 1914

### AMOUNT NEEDED FOR THE YEAR

1. Appropriations as made to date for the work at home and abroad.....	\$1,445,376.52
2. To replace Reserve Funds temporarily used for the current work.....	197,204.42
Total.....	\$1,642,670.94
Total receipts to date applicable on appropriations.....	287,648.46
Amount needed before August 31st, 1914.....	\$1,355,022.48

# A LIST OF LEAFLETS

The leaflets noted hereon may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

## Africa

- 100 Our Foothold in Africa. (Liberia.)  
A Sojourner in Liberia.

## Alaska

- 805 The Borderland of the Pole.

## Brazil

- 1402 Our Farthest South.

## China

- 18 The Training School for Bible Women, Hankow.  
20 The Bible-Woman in the China Mission.  
25 St. Mary's Hall, Shanghai.  
200 The Chung Hua Sheng Kung Hui. (The Holy Catholic Church in China.)  
202 New China and the Church.  
203 St. Mary's Orphanage.  
205 Why? (The needs of St. Mary's Hall.)  
247 Practical Ideals in Medical Missions. Dr. Jefferys, 10c.  
268 "Boone"—The Christian University of Mid-China.  
271 A Year at St. John's University, Shanghai.

## Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

## Honolulu

- 1007 The Cross Roads of the Pacific.

## Japan

- 324 The Nippon Sei Ko Kwai.  
325 The Christian College and Moral Leadership. (St. Paul's, Tokyo.)  
326 How to Win Japan and Where to Begin. (Christ Church, Osaka.)

## Mexico

- 1600 Mexico: The Land, the People and the Church.

## Negroes

- 709 The Church Among the Negroes—The American Church Institute for Negroes.  
710 St. Augustine's School, Raleigh, N. C.  
711 The Black Man's Need.

## The Philippines

- 407 The Cross, The Flag and The Church.

## United States

- G.C. 1 Church Work in the Appalachian Mountains.  
G.C. 2 Work Among Orientals on the Pacific Coast.  
1208 Wyoming: The Last of the West.

## Miscellaneous

- 50 Prayers for Missions.  
51 A Litany for Missions.  
52 Mid-Day Intercession for Missions.  
53 The Kingdom: A Missionary Catechism.  
900 The Church's Mission at Home and Abroad. Bishop Lloyd.  
912 Four Definitions.  
941 How Can I Give to a Particular Object and Yet Give to the Apportionment?  
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969 The Church and the World.  
978 In the Nation.  
979 The Lands Beyond.  
980 The Wide World.  
981 The Apportionment, How to Treat It and How to Meet It. Rhinelander.  
991 \*Giving the Boys and Girls of Utah a Chance. Concerning Specials.  
1103 How Shall I Vote?  
1106 Churchmen in the Laymen's Missionary Movement.  
1107 Diocesan Committee on General Missions.  
1108 Missionary Committee.  
1109 Forward Movement.  
1110 It Won't Work With Us.  
1112 Is There Any Substitute for the Organized Canvass?  
1114 The Forward Movement in a City Parish.  
1115 Suggestions to Leader in Every Member Canvass, 3c. each; \$3.00 a hundred.  
1117-19 Pledge Cards—Forward Movement Sets.  
1120 Weekly Offerings for the Church's Mission.  
1121 A Message to Men.  
1301 Why Believe in Foreign Missions?  
3055 Catalogue of Publications. [Educational Department.]  
3071 The Library and the Museum.

## The Sunday School

- 1 Ten Missionary Stories That Every Young Churchman Should Know. 10c.  
2 A Litany for Children.  
3 The Sunday School Offering.  
4 \*Talking to Children about Missions.

## THE WOMAN'S AUXILIARY

- W. A. 1. A Message from the Triennial of 1913.  
W. A. 2. To Treasurers: Diocesan and Parochial.  
W. A. 3. Some Plain Facts.  
W. A. 4. Collects for Daily Use.  
W. A. 5. \*Suggested Constitution for a Parish Branch.  
W. A. 8. A Message to a Weak Branch.  
W. A. 10. Prehistoric Days.  
W. A. 13. How Can I Help?  
W. A. 15. "Sweet Amy" (a story for those preparing a missionary box).  
W. A. 16. A Bit of History. 5c. each; 50c. per dozen.  
W. A. 19. An Auxiliary Campaign.  
\*A Lent Letter.

## United Offering

- W. A. 100. Resolution and Prayer Card.  
W. A. 102. Who gave it?  
U. O. 5. The Mighty Cent.  
U. O. 6. Giving Like a Little Child.  
U. O. 8. An Offering of Life.  
Verses: "The Little Blue Box."

## THE JUNIOR DEPARTMENT

- W. A. 200. The Junior Collect.

- W. A. 201. What it is; Where it should be; How to Organize it.  
W. A. 202. One Army—Two Departments.  
W. A. 203. Membership Card, 1 cent each; \$1.00 a hundred.  
W. A. 204. The Junior Department at the Triennial of 1913.  
W. A. 205. \*Section II. The Junior Department helps by Prayer, Study, Work.  
W. A. 207. Suggestions for Junior Missionary Study.  
W. A. 250. \*Section II. The United Offering. The Question in 1913. The Answer in 1916.  
W. A. 251. \*Section III. Your part in the United Offering Service of 1916.  
Jun. 25. The Sunset Hour, A Missionary Play. 5c. each; 50c. per dozen.

## The Little Helpers

- W. A. 300. The Origin of the Little Helpers.  
W. A. 301. The Little Helpers: Directions.  
W. A. 302. Little Helpers' Prayers for Members and Leaders.  
W. A. 303. Membership Card, 1 cent each; 10c. a dozen; 75c. a hundred.  
W. A. 304. Letter to Leaders, 1913-1914.  
W. A. 305. Letter to Members, 1913-1914.  
Jun. 22. Little Helpers. All Aboard!

## EDUCATIONAL NOTES

“VOICES from Everywhere” is a collection of twelve of the best dramatic scenes from mission life, or “demonstrations” as they are more generally known, that were written and played at *Everywhere* in New York last autumn. Although these scenes were primarily intended to be acted by stewards in the various courts of an exposition, they are none the less appropriate for use at missionary meetings, either to supplement the address or to take the place of one when a speaker cannot be procured. They are all short, lasting from ten minutes to half an hour, and only three of them required more than five characters. Three monologues or “impersonations” are included, one of these written especially for use at meetings in the interest of the building fund for St. Mary’s Hall, Shanghai. In each case full stage directions are given. Among the authors contributing scenes are Dr. William Cabell Brown of Brazil, Dr. William Hamilton Jefferys of China and Mrs. Henry L. Hobart, the author of the St. Agnes’ Eve Mystery Plays. *Voices from Everywhere* is now in the hands of the printers. It should be ready early in Lent. It will not cost more than 25c. postpaid.

SUGGESTIONS to leaders of reading circles using *The Life of Bishop Ingle* have been prepared by Deaconess Lloyd of Boston. The aim of the course is “to realize, through study of one consecrated life, our part in bringing Christ to China.” It is planned to cover six meetings. A limited number of mimeographed copies of the suggestions may be secured from the Educational Department at 10c each. No leader is expected to have more than one copy, but if any need a greater quantity they may be ordered for the cost of the mimeographing.

EVERYONE who has read Miss Lindley’s helps for the study of St. Matthew and the Acts will welcome her new text-book, *Studies in the Gospel Revelation*. It is designed to help leaders of classes studying the Life of our Lord. It is particularly useful for mission study classes, after finishing the China course. The pamphlet costs 10c a copy or \$1.00 a dozen, and may be ordered from The Educational Department, 281 Fourth Avenue.

## PUBLICATION NOTES

LAST year some of the young people in the various colleges made it their Lenten work to secure subscriptions for THE SPIRIT OF MISSIONS. These men and women were able to render a service not only to the magazine but in promoting missionary interest. A gift of self such as this always bears fruit, for each new subscriber means one more unit in urging forward the Church’s world-wide enterprise.

We shall be glad to hear from any one who is willing to help in the same way this year.

SEVERAL months ago we gave notice that in the future we would not acknowledge receipt of subscriptions. The receipt of the magazine by the subscriber will show that the subscription has been received and duly entered on our books. In the case of renewals the new date will appear on the wrapper which accompanies the magazine, indicating the date on which the subscription will expire.

WHAT about the Poster of THE SPIRIT OF MISSIONS? Would you not like one to hang up in the parish room or Church porch? They cost nothing but a postal card, and are to be had for the asking by any parish or auxiliary officer, who will write to the Business Manager, 281 Fourth Avenue, New York. The mission of the Church needs to be advertised as much as any business enterprise—in fact, more so.

WE still have a few copies left of “The Life and Labors of Bishop Hare, Apostle to the Sioux Indians.” This notable biography of that knightly pioneer by M. A. De Wolfe Howe, author of the “Life of Phillips Brooks,” etc., should be read by every one who has an interest in the work for American Indians. For \$1.10 it will be sent postpaid to any address.

IF you are a rector or head of an Auxiliary you will be interested to know how many people subscribe to THE SPIRIT OF MISSIONS in your parish. Ask the Business Manager, 281 Fourth Avenue, New York, to send you the names. Such a list will give you some basis to work upon for additions. Without the missionary interest no parish can prosper.

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